

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

THE DAWNING YEAR.

"The night is far spent, the day is at hand."
—ROM. xiii. 12.

Rejoice! Rejoice! The day is near,
The morning breaketh full and clear;
No gloomy doubt, nor timid fear,
May desecrate this glad New Year.

Arise! Arise! The waning night
Of woe and pain and tyrant's might
Forecasts the coming of the light,
The morning song—the reign of right.

Ring out! Ring out! Loud-pealing bell;
O'er lake, o'er sea, and mountain dell
Ring out! Let the high anthem swell,
That truth on earth hath come to dwell.

Proclaim it wide—the year is nigh,
When through rejoicing earth and sky
Will ring the glad exultant cry,
"All things are Thine, O Christ, most high."
O heart of mine! Take thou good cheer;
Sing out thy song of triumph clear;
With Christ, thy King, already here,
Millennium dawns, this glad New Year.

Communications.

For the Messenger.

ZWINGLI THE BIBLE STUDENT.

good-night of the Old Year!

Rev. E. V. Gerhart, D. D.

The great reformation of the sixteenth century began at the same time in Switzerland and in Germany; but in each country without any conscious connection with the other. It began also by the assertion of the same leading evangelical principles. Zwingli did not learn the Gospel from Luther, just as Luther did not learn it from Zwingli; nevertheless both taught and enforced the same Gospel. Yet there was a marked difference as to the manner in which these courageous reformers came to the knowledge of Christian truth. Luther approached the Gospel from a sense of his personal need of salvation. Zwingli thirsted after the positive truth and searched the Scriptures to satisfy the yearnings of his heart. This difference intoned the subsequent religious life and teaching of these great men; also imparted a peculiar phase to the parallel reformatory movements.

From his boyhood, through his youth as in manhood, Zwingli had a thirst after knowledge, classical learning and literary culture. But no book awakened so much interest in his soul as Holy Scripture. He read Thucydides, Pindar, Lucian, and the Greek authors generally, with keen zest; but the Greek Testament, especially the Gospel by John, and the Epistles of St. Paul, he studied with intense enthusiasm.

His mind took this direction toward the Bible, partly from a true religious instinct, and partly through the influence of one of his teachers, Wytttenbach, at Basel, 1505-6. At that early day, this noble man, a scholar of no mean repute, who then stood high in the confidence of the Roman Church, counseled his students, Zwingli, Leo Juda, and others, who subsequently became active reformers, to study the word of God in preference to the school-men; and he predicted that the time was not far off when the errors of tradition would be swept away and the true doctrine concerning Christ would again be reinstated. Wytttenbach planted the living seeds of evangelical truth in the heart of Zwingli, and inspired him with fresh zeal for the study of the New Testament.

At Glarus, where, for about ten years, 1506-16, Zwingli was an officiating priest, he transcribed all the Epistles of St. Paul (in Greek) into a portable book, which became his constant companion. This copy he not only read and studied; but he also

committed all the Epistles to memory. Such daily study of the New Testament, and the regular preaching of the Gospel following the order of the Sunday lessons, was his positive education and training for the subsequent work to which God called him. During the years 1514 and 1515, as he himself informs us, it became clear to him that Jesus Christ was the all-sufficient Saviour, and His death the atoning sacrifice for all sins. He says: "At length, guided by Holy Scripture, I came to the point where I said to myself: You must lay aside all such traditions, and learn divine truth from God's own word alone. Then I began to pray to God for light; and Scripture, though I read it only, soon became more intelligible than if I had studied many commentaries on it."

Two parties arose in his church at Glarus; one sympathizing with him in preaching godliness of life, and in his denunciation of ecclesiastical and civil abuses. These dissensions were the occasion of his removal in 1516 to Einsiedeln.

Einsiedeln was noted for Mary-worship, and pilgrimages. As Zwingli saw the people by thousands, annually worshipping at her shrine and performing manifold penances in the belief that they were doing meritorious works; it was no sudden impulse that moved him to denounce these idolatries. When to these multitudes he preached Christ as the only Saviour, this was the fruit of his long and patient study of Holy Scripture. At Glarus, particularly during the last two or three years of his ministry, the work of reforming the church began modestly and unobtrusively, by the positive preaching of the word of God. At Einsiedeln this work was continued; assuming however a more negative and condemnatory

character on account of the glaring idolatries practiced under his eyes. But both his positive and negative preaching was the effect of his knowledge of Christ which he had gained by years of absorbing study of God's word.

Called to Zurich in 1518, he devoted himself with new zeal and courage to his chosen studies. In his first sermon he explicitly declared his purpose to be governed in his teaching solely by Holy Scripture. He began by a series of expository discourses on the gospel of Matthew; from Matthew he passed to the Acts of the Apostles, and then to the Epistle of Paul to the Romans. On the preaching of the Gospel, according to God's word, he placed his entire reliance. Zwingli held that nothing was to be received as divine truth, but that which God Himself taught in His word; that all opinions, ceremonies and church customs, which could not be by the written word be supported, were to be condemned, and that in the pure preaching of the Gospel there was an all-sufficient power to win men for Christ and to overthrow the errors and abuses of the Church. Nor was this principle asserted and maintained in vain. Within two years the truth had wrought with so much transforming influence upon the minds of the people, that the council of Zurich issued a declaration that the preachers should desist from proclaiming all doctrines that could not be sustained by the Word of God.

With singular firmness Zwingli maintained the same new principle before the disputation or colloquy convened by the Council of Zurich in 1523. The dissensions and conflicts which had arisen between the evangelical adherents of Zwingli and the Roman party, it was designed by a public debate with the deputies of the Roman Church to bring to an issue. On that solemn day, big with momentous results, Zwingli sat at a table in the midst of the assembly. Before him lay the Bible in three languages: Hebrew, Greek and Latin. By this Word of God he claimed that his doctrines were to be tested; not by traditions, nor by theses of the scholastics, nor by the bulls of popes, nor by the decrees of councils; but by the written Word alone. Of Faber, and all other

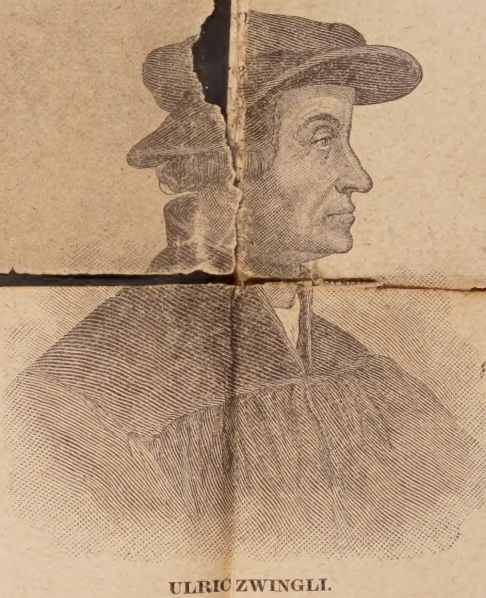
deputies of the Roman bishops, he demanded that they show him Scripture wherein his teachings were erroneous. He would renounce any doctrine proved from Scripture to be false. But he should submit the question at issue to no other umpire. God alone, speaking in His inspired Word, was the judge to whom he would submit.

As to the exclusive authority of the Bible in matters of religion and morals Zwingli and Luther were of one mind. Both explicitly affirmed the so-called *formal principle* of the reformation, namely, that the canonical books of the Old and New Testament were the sole critical standard of faith and practice. But they differed in the manner of applying this principle. Luther applied it negatively. Whatever doctrine or practice contradicted the standard was forbidden; whatever doctrine did not thus be tolerated or approved. Zwingli applied it positively. Whatever doctrine or practice was authorized or commanded by Scripture was true and good; but whatever had no such sanction was to be forbidden. Hence it came that the Bible exercised a more positive authority in Zwingli's view of the Swiss than of the German reformation; and the Swiss were exposed to the danger of excess in the affirmation of the authority of Scripture,

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ULRICH ZWINGLI.

BORN JAN. 1ST, 1484.

DIED OCT. 12TH, 1531.

whilst Luther and his followers were exposed to the danger of excess in the affirmation of the material principle, or the doctrine of justification by faith alone. It is thus not accidental, either that antinomian tendencies were developed in the Lutheran Church, or that the reformed Confession which taught the verbal inspiration of Scripture was of Swiss origin, the Formula Consensus, 1675, drawn up by Heidelberg and Turretine.

As to scholarship Zwingli was superior to Luther. Zwingli's appreciation and reverence of the Bible protected him against the loose or rash expressions of his compeer; yet he was not wanting in a critical perception of human defects in the sacred writings.

Among all the reformers Zwingli stands as a model Bible student. Rightly judged, no one in this respect is superior to him. All branches of the Reformed Church, especially the lineal descendants of the Swiss and German branches, have reason to thank God that the accomplished scholar who struggled out of Mediaeval bondage into evangelical freedom and who, guided by the written word, led the van in the conflict for Divine truth and righteousness is an example of the Bible student; and in his love and studies of Holy Scripture, is worthy the invitation and regard of all who have succeeded him in the ministry of the Reformed Church.

Teach your young child to obey and you give him the most precious lessons that can be given to a child. Obedience is the grandest thing in the world to begin with.
—George McDonald.

ZWINGLI'S COURAGE.

Rev. N. C. Schaeffer, Ph. D.

Woman is patient; man is courageous. Whilst we expect her to be mild and long-suffering, we expect him to be bold and brave. If in the face of danger he manifests courage, his friends will admire him, his enemies will fear him, and posterity will almost worship his name.

Courage is of two kinds, physical and moral. The former is manifested on the battle field; the latter is seen in the warfare against falsehood and wickedness. Both are accompanied by wholesome fear, by a just appreciation of the danger involved and the interests at stake. If a man rush blindly into danger and death, we may be astounded at his rashness but we rightly refuse to praise him for his audacity. There is a difference between true courage and blind audacity that must not be lost sight of in estimating the character of Zwingli.

He had the courage to live up to his convictions. When they offered him an increase of salary if he would no longer preach against the pope, he spurned the bribe and preached the gospel with more zeal than ever before. At Einsiedeln, where crowds of pilgrims brought rich gifts

for the purpose of gaining full remission of their sins, he turned the eyes of the people away from the Virgin to Jesus and taught them to direct their prayers to Him as their only Saviour. It diminished his income as well as the revenue of the cloister, but that was to him a matter of little moment when the interests of immortal souls were at stake. Would that we had more Zwinglis in our day!

It was the custom of the Swiss to hire themselves into the military service of foreign kings and princes. Thousands died in this way; those who returned brought home vicious habits and thus helped to corrupt the masses. Against this evil he took a bold stand. Great was the risk in opposing a custom that brought so much money into the pockets of his countrymen; but he cared little for his popularity when the good of Switzerland was at stake. So long as men move with

the current of popular opinion, they can live at ease. Let them, however, run counter to the prejudices and selfish interests of their neighbors, and they soon find what it costs to be a reformer. When personal danger is to be met, an effort of the will sustained for a comparatively short time is all that is required. To be a reformer requires an effort that must be sustained with unfaltering courage during a life-time.

Zwingli's moral courage is only equalled by the physical courage he displayed on different occasions. During the pestilence which raged at Zurich in 1519, and which carried off 2500 persons, his fidelity as a pastor brought him into such dangerous contact with the sick that his friends begged him to have some regard for his own safety. Upon the battle-field he showed himself among the bravest of the brave. His comrades were inspired with confidence by his example. No one can read the account of his tragic death and of the indignities that were heaped upon his lifeless body by the exasperated enemies without feeling the grandeur of his courage and marveling at the savage joy of the papal party when they know that they no longer had Zwingli to fear. A great man may die, but his cause survives. When his corpse was quartered, burnt to ashes and scattered to the four winds of heaven, his enemies did not dream that this act of theirs was but a prophecy of the way in which Zwingli's teachings would be disseminated over the earth.

In one respect it may be hard for us to follow his example. Luther himself relates how Zwingli with tears offered the hand of fellowship that was refused. Many of Luther's professed followers in their

For the Messenger.

anxiety to repristinate the past, are unchurching one another as well as their sister denominations. The impulse of the natural heart is to turn them the cold shoulder. As free beings, however, we have the power to create for ourselves a world of anti-impulsive motives and to subject our actions to the control of reason and charity. It may require courage to offer the hand of ecclesiastical fellowship when the prospect is that the only response we may receive will be an insult; nevertheless it is truly Reformed as well as Christlike to recognize the merits and churchly standing of all who are striving to labor in the vineyard of the Lord although they may be separated from us by honest differences of opinion.

For The Messenger.

A VISIT TO ZWINGLI-LAND.

Rev. J. I. Good.

On the fourth of July, 1879, the writer of this article found himself at an out-of-the-way railroad station, in Eastern Switzerland. He had taken the early train so as to make a fourth of July visit to Wildhaus, the birth-place of Zwingli, the founder of our Church. And the train had left him at the little station called Buchs. The place had only two houses in it, the railroad station and a country hotel. He asked how he could get to Wildhaus; but he found as much difficulty in getting to it as most boys find in getting firecrackers for that day. Nobody seemed to know there was such a place as Wildhaus. He inquired over and over again in German where Wildhaus was; but all shook their heads. Then he began to think he would have to stay at this dreary station all day, until the next train came along in the afternoon—a very dismal sort of a fourth of July. At last he went across to the hotel and asked the landlord whether he knew of a place called Wildhaus. The landlord seems as ignorant as the rest; but no, he has an idea. He asks perhaps you mean Wildhaus, making the last syllable rhyme with goose, as he pronounced it, and giving it a hissing sound not unlike a goose's welcome. The mystery was solved. The Swiss dialect pronounced the word differently from the German. And the landlord hastened to get his wagon ready to drive me up the mountains to the little mountain valley where Zwingli was born. We started. Such a Fourth of July! With us, Fourth of July is synonymous, with hot, perspiring weather. But that Fourth was like Christmas. It rained all the time, as it only can rain in those Swiss hills. It was cold, very cold; what the Swiss call the snow-wind, was blowing down the hills, and as we got higher and higher, colder and colder became the wind. We had our heavy overcoat on, and in addition, we wrapped our shawl around us, and also put on an india-rubber gossamer coat; and still we were not warm; and all on the Fourth of July. It seemed almost like a trip to the North Pole.

At last we reached the little valley of Tockenegg where Zwingli was born. The little Swiss hut, with its slanting roof and the stones on the roof to keep the shingles down, was there just as it had been in Zwingli's time. A visit was made to the pastor of the village church, in which Zwingli was baptized, who gave a cordial welcome. We went into the village church, and saw the font at which Zwingli had been baptized. It was a small, plain, country church. The seats were hard, the floor uncarpeted. There was a gallery at one end; and over the gallery were the words:

"Halt fest in Gottes Wort
Es ist dein gluck auf Erden
Und kaum so war Gott ist
Dein gluck in himmel werden."

In the pure free air of this upper valley, Zwingli imbibed the love of freedom and patriotism that distinguished him afterward. Having ridden down to the railroad station we took the train for Zurich, and as the sky cleared toward evening, we were able to see the little town of Wesel where Zwingli spent his boyhood. This town is on the little lake of Wallenstadt and has the grandest scenery in Switzer-

land around it. The lake, twelve miles long, is only two miles wide, and on each side of it, the hills rise almost perpendicularly to the height of 2000 or 3000 feet. Such grand scenery, like the scenery of Nazareth to Jesus, must have been an education to the boy Zwingli.

Another place very interesting in the life of Zwingli is Einsiedeln, where he began to preach the Gospel to the pilgrims. This is quite a large town, situated in one of the upper valleys, about three thousand feet above the sea. Thousands of pilgrims climbed these hills in Zwingli's time, to receive here the forgiveness of their sins; for over the gate of the abbey were the words, "Here may be obtained complete remission of sins." Then it was that Zwingli eloquently and courageously, even at the decline of the revenues of the Monastery, declared "The Son of Man hath power to forgive sins." His preaching was so eloquent that the pilgrims stopped coming in such large numbers, because he had showed them it was not necessary to come there to be forgiven; indeed, his preaching was so eloquent that even the lazy monks left their cells; but alas! the Monastery to-day worships the Virgin, and thousands of pilgrims go to it every year, one hundred and seventy thousand visiting it annually.

The pulpit where Zwingli preached is now placed on one side, and I could see no stairway by which they could get into it. There is no preaching there now, at least not such as Zwingli gave to his hearers. There is a shrine in the front part of the church—a chapel of the Virgin in which is a small image of the Virgin, richly dressed and adorned with gold and precious stones. Some pilgrims were bowing themselves before it, and one poor woman was sitting asleep in front of the shrine. Outside of the Monastery, which is a very large building, are stalls for the sale of crucifixes and images of saints, and the sale of them is so brisk that it keeps seven hundred men busy all the time in manufacturing these sacred articles. There are some sixty priests and monks with some lay brethren, and some of them do little more than raise a fine breed of horses for which the Abbey is famed. What would Zwingli say were he to rise again and see in the Abbey the corruption which he so severely denounced? Would that some Zwingli were to come and like Christ in the Temple and worldly priests out of the Church!

But the most interesting place in Zwingli's life is, of course, Zurich. The town of Zurich is most beautifully situated at the western end of the Lake of Zurich, one of the most beautiful of the Swiss lakes. Looking across the lake, one can see in the distance the ridges of white Alps where Zwingli was born. The town of Zurich is a very busy, bustling town, as it is the manufacturing centre of northern and German Switzerland. Its population is twenty-four thousand, or, including all its suburbs, sixty-five thousand.

The green and rapid river Limmat flows through the town, dividing it into two parts. While standing on the shore of the lake, looking out over its waters we saw the beautiful Alpine-glow on the distant Swiss peaks. The sun had already set, but those white peaks gradually changed their color until they became violet, and then red, and seemed to burn like bright torches in the twilight. The town is finely laid out with wide streets and fine buildings. It has a celebrated University, which, unfortunately, at present is under rationalistic influences. But the most interesting place to a Reformed pastor is the church where Zwingli preached. It is the old Cathedral Church, facing the west, surmounted by two high towers at the corners of the building. On one of the towers Charlemagne is seated, with a gilded crown and sword, in recognition of the donations he made to the original church. But a greater than Charlemagne once preached in the church, and the whole building is a monument to him, for in this church Zwingli began to unfold the Gospel to the people in 1519. The interior of the church is very plain, as all of the images were removed in Zwingli's day. We attended service in the church one Sabbath morning at nine o'clock, and found a fair congregation present. The minister looked very much like the late Dr. Charles Leinbach, and when he came in the chancel he held his hat before his face as he prayed, a custom that always used to strike us strangely when in youthful days we attended the Reformed Church at Reading, where a pious Swiss always prayed into his hat as he entered the church. After a sentence the minister gave out a hymn.

This sung, he went down the steps from the chancel to the pulpit, near the centre of the church. The congregation stood while he read his prayer and while he read the Scriptures, and then we were surprised to hear a noise. It was caused by the people sitting down on the hard benches. His sermon was on Acts 5: 35-9, at the close of which he read a prayer composed by himself. He then went back to his place in the chancel, gave out a hymn, and closed with the benediction. Except during the sermon all the men stood. The people gave close attention and were devout, but the preaching would be considered lifeless and tame by us as Americans. There was a want of evangelical earnestness about the service, and I fear German rationalism has crept into the pulpit. There is need of a Zwingli, with his earnestness and fervor, in that palpit again.

There is one more place interesting in Zwingli's life, it is the place of his death. Over the mountains, southeast of Zurich, on a little eminence, is a large unhewn rock sixteen feet high, on which is inscribed the dying words of Zwingli, "They can kill the body but they can not kill the soul." This is Zwingli's monument, for here he died in the battle of Cappel, a noble life, a happy death, a glorious immortality! But a more glorious monument are the Reformed churches, which arise through his work, scattered over the four quarters of the globe.

For The Messenger.

THE REFORMED CHURCH AN ORIGINAL REFORMATION CHURCH.

Rev. J. S. Hartzel.

Our Lord Jesus, during His ministry, but especially by the outpouring of His Spirit on the day of Pentecost, founded for Himself a Church. This Church, thus divinely founded, lived on age after age and century after century; for He had promised His disciples: I will remain with you even unto the end of the world.

However, during the long Middle Ages, when superstition took the seat of truth, and ignorance supplanted wisdom; when, also, the offices and stations once filled by "men of honest report, full of the Holy Ghost and wisdom," were seized by men with base, ignoble minds, and when, also, the simony and patronage of a degenerate Church, then all the morality of the Sermon on the Mount, and all the theology of Calvary, and all the apostolic foundations and practices were jumbled together and hid—alas! it was thought forever—beneath the massive walls of St. Peter's at Rome.

But it was not to remain thus. In the early part of the Sixteenth century, the great Head of the Church raised up valiant Davids to slay the Goliaths of His enemies. Men like Zwingli, Melancthon, Luther and Calvin, came forth and made war upon the superstitions, and heresies, and shameless practices of the Pope and his Church, and restored the Church to her divine plan and apostolic foundation.

Of the several denominations which arose in this restoration, the Reformed—the Church of Zwingli, Bucer, Bullinger and Calvin—was first among the Reformation Churches. There is no older Protestant Church. Ordained in 1506 and appointed to the parish of Glarus, Zwingli at once set about to preach what he regarded the gospel of Christ, no matter whether it hit the Pope or the devil. Then, as "a scholar of Christ," he diligently studied the Holy Scriptures in their original language "that he might draw the doctrines of Christ from their fountains." From the commencement of that ministry also, as he himself gradually came into the light, he more and more lighted the path of his flock; as the sense of Scripture became clearer to him, so he preached the more fully and fearlessly to his people the gospel of mercy; as he was enabled more and more to sift truth from error, so he taught his parishioners the unvarnished doctrines of Christ; as the truth dawned upon him, so he unfolded to his people the truths of God's word. An humble beginning and an humble history had this Reformation, from his ordination in 1506 till his death in 1531, first possessing himself, then by his preaching extending to his people; but growing until it had not only firmly rooted in his own canton, but in every canton of Switzerland, and in every nation of the earth. Unannounced came this resurrection of divine truth, by hard study and against fearful hazards; but since that first evangelical sermon of Zwingli's, Protestantism has carried the breath of life to every people and clime. Unpredicted and

humble, yet teacher grew more and more triumphant, as the Spirit of Christ made him an instrument for good. In years of his ministry it appeared as if a voice calling to a reformation of the church and civil life; but as the divine light was unearthed by the Spirit, as his preaching drew fire from the Scriptures, it became evident that all was for a reformation of both Church and State, and with that aim Zwingli labored all his sermons. And a reformation of Church and State it was.

The need of reformation became a settled conviction (although it had all the while been going on under his preaching) when, vicar of the church at Einsiedeln, to be had been transferred, accidentally possessing of a liturgy of the 11th century, he saw that formerly the Supper was administered to people in both kinds, and saw that by the Church was free from many gross errors which then were being set upon a credulous people as truth. Now Zwingli's preaching wonderfully quickened, became bolder and fearless, as it became also more moral and spiritual.

Could the imaginary have spoken bitter might the complaints have been against the daring. Could the Papal bulls granting thither of Einsiedeln the right and title to upon all pilgrims and visitation for all sins, have defended these heavy and savage might their aras have been upon this meddlesome priest. But in spite of Rome's image wand the cloister's Papal bulls, Zwingli continued to preach the Gospel of Christ preached it so effectually that, at grand and mighty stroke on the 14th of April, 1516, the image ceased to wonder, the abbey ceased to attract, the ungodly traffic of the cloister less and less, the purses of lazy monk crafty priests became more and more, the miracle-working relics were, and the blasphemous inscription on the door to the abbey—"Here the forgiveness of all sin is to be obtained was blotted out. The Reformation completed, and it was Zwingli's evangelizing that did it. "Christ alone said He saves everywhere," was the of his preaching, the wedge that drove Church of Christ and the Buddhism apart.

Thus from the beginning of his ministry in 1506 did Zwingli forward the reformation of the Church and gather together a people who became more and more free in Christ of the bonds of Rome. With spirit and determination did he do that, the Pope's nuncio calling him punit, he replied; "With the help of God I go on preaching the gospel, and thus did he do it." And while Luther was one of the Pope's "faithful," Ulrich Zwingli was in open rebellion against the Church of Rome and bitterly assailed its errors. Zwingli and his co laborers had already done a mighty work against the Roman heresies, when Luther stepped upon the German arena to do battle for God's truth; nay more, long before Luther thought of separating from the Church, and placing himself in open hostility with the Church, Zwingli had given to the people the pure and undefiled Gospel of Christ, and the Christians of Switzerland were in part enjoying the blessed fruits of a reformation. If the beginning of Zwingli's ministry be counted, the Reformed Church is 377 years old. If that mighty crash of evangelical truth that irrevocably sealed Zwingli's mission and set his face toward Christ and his back toward Rome, be counted from, then on April 14th, 1884, the Reformed Church will be 368 years old. Whichever be the date there is no other Protestant Church so old. By this originality, the Reformed Church is truly and pre-eminently "the Church of the Reformation." With great reason may the Church celebrate upon the coming New Year's Day the four-hundredth anniversary of Zwingli's birth.

Family Reading.

MY GUEST OF NEW YEAR'S EVE.

A guest, unannounced and unbidden,
Stole into my chamber last night,
And the beautiful halo around her
Fill'd th' room with a soft mellow light.

She folded her wings and sat near me,
Then spoke of the swiftness of time,
And asked of the year that was closing,
Had mine been a chapter sublime?

She came to look over my record,
And ask for my noblest, best deed,
To inscribe upon tablets enduring,
Where saints of all ages might read.

"Naught worthy to tell," I moaned sadly,
And tears wet my pillow the while;
She left me in darkness and sorrow,
And yet there was balm in her smile.

My eyelids were heavy with slumber,
My heart was o'erburdened with grief,
Away in the dream-land I wandered,
And eagerly sought for relief.

I ventured far up on the mountain
To a gate that was glowing in light,
And th' angel who'd sat by my bedside
Came out with a look of delight.

I asked her, "Can one with a record
Which common place duties give,

Go in to the King in His palace—
Go in with the sainted to live?"

"God sees not as thou," she said sweetly,
"An act to the world all unknown,
And which thou hast long since forgotten,
Is a star shining bright near His throne."

"Come in, for to those poor in spirit,
A welcome the Father assures,
And Jesus Himself signed the title
Which the kingdom of heaven secures."

—Northern Christian Advocate.

ANCIENT NEW YEAR'S CUSTOMS.

As Christmas customs were for a long time a blending of heathen rites and Christian festivals, so, too, we find many of the New Year's doings of our forefathers were but remnants of by-gone customs of various nations.

The Jews, Chinese, Romans, and Mohammedans, although differing as to the time from which they reckoned the commencement of the year, all regarded it as a day of special interest. Says Abbott: "The old Roman year began in March, and on the first day of the month the festival *Ancylia* was celebrated, when the Salii, or priest of Mars, carried the sacred shield in procession through the city, and the people spent the day in fasting and rejoicing. The same sacredness was attached to the first day of the year, after the change took place in the Roman calendar, which made January the commencing month instead of March."

Pliny tells us that on the first of January people wished each other health and prosperity, and sent presents to each other. It was accounted a public holiday, and games were celebrated in the Campus Martius. The people gave themselves up to riotous excess and various kinds of heathen superstitions. It was to offer a counter influence and to protect Christians against its contagious debauchery and superstition that Christian assemblies were at last held on the first day of January.

The early disciples strove to exhibit in their life the contrast between the Christian and the heathen temper, to substitute aims for New Year's gifts, readings from Scripture, for merry songs, and fasts for riotous feasting. This principle was gradually adopted in the practice of the Western Church, and three days of penitence and fasting were opposed to the Pagan celebration of January, until the time of Christ's birth being designated, when the festival of Christ's circumcision was transferred to this season.

The "Feast of the Circumcision" was called the octave of Christmas as early as A. D. 487, and was instituted by the Church to commemorate the ceremony of the Jewish law, to which Christ submitted.

At the solemn festival, the Council of Tours, in 566, ordaining that the "chant of litanies should on the first of January be opposed to the immoral superstitions of the Pagans; and the Eucharist, or Mass of the Circumcision, be celebrated instead."

By degrees, however, as the Christian faith and strength increased, and the necessity for the distinction grew less important, the Church in the eighth century, abrogated the fast, and the earlier and more congenial jovial customs were gradually resumed, and have continued in one pleasing form or another down to the present time.

In the time of Numa Pompilius the day was dedicated to Janus, the double-faced deity, who faced the future, while he looked back upon the past. The Romans offered him a cake of sifted meal, with incense, salt, and wine. The Hindoos call the first day of the year, the day of the Lord of Creation. It is sacred to the God of Wisdom, to whom they sacrifice male kid and wild deer, while they celebrate the festival with illuminations and general rejoicings.

Says one: "The Chinese begin their year about the vernal equinox, and the festival observed on the occasion is one of the most splendid of their religious feasts. All the people, including the Emperor, mingle in free and unrestrained intercourse, and unite in thanksgiving for mercies received, as well as in prayers for a genial season, and an abundant crop. In Japan the day is spent in feasting and visiting."

Among the ancient Persians prisoners were liberated and offenders forgiven, and thus the Persian New Year somewhat resembled the sabbatical year of the Jews. The "Feast of Trumpets," is another ceremony kept in continuance by many, especially the Jews, and thought appropriate for the beginning of their New Year.

The old Romans considered it peculiarly lucky to begin any new enterprise, or to enter upon any new office upon New Year's Day. All the mechanics began something of their art or trade; and men of letters did the same, as to book, poem, etc. And the consuls, though chosen before, took the chair and entered upon their duties this day. After the government was in the hands of the emperors, the consuls, all in new clothes, marched on New Year's Day to the capital attended by a crowd where two white bulls, never before yoked, were sacrificed to Jupiter Capitolinus. A great deal of incense and other perfumes was spent in the temple; the Flamens, together with the consuls, during the religious solemnity, offered their vows for the prosperity of the empire; and the emperor having taken an oath of allegiance and confirmed all public acts done by him during the preceding year, festivities took place among all classes, and lasted several days. It was a time of universal rejoicing, when presents were exchanged and differences reconciled.

of cutting. One of the trees had the tree cut down, and the knife of gold. Another priest, in his white robe, performed and prayed to send a blessing upon the plant thus gathered was fertility upon man and specific against all sorts of and temples were adorned with many superstitions held in common.

It was considered unlucky, in some parts of Germany, to leave any work unfinished; and it was supposed that Lady Berchta—a mythical spiritual being, who has the oversight of spinners—was angered by it. The last day of the year is sacred to her, and if she finds any flax left on the distaff that day she spoils it.

There was a curious Oriental custom peculiar to the day called by the Arabs and Persians, "the game of the beardless river." A deformed man, whose hair has been shaved off, and his face ludicrously painted with variegated colors, rides through the streets on an ass, and behaves in the most whimsical and extravagant manner, to the great delight of the multitude that follow him. In this manner he proceeds from door to door soliciting small pieces of money. A similar custom is still found in various parts of Scotland under the name of guirding.

In England, amid the ringing of church bells, ringing out the old year and ushering in the new year, it was customary for the young women of the village to carry from door to door a bowl of spiced ale, in imitation of the "wassail bowl," which they offered to the inhabitants of every house, singing congratulatory verses, generally made by themselves, and suggesting small presents. The young people also exchanged garments, which they called mumping and disguising.

The social observance of the first day of the new year seems to have been in substance similar in all ages. From the earliest recorded celebration we find notice of feasting and the interchange of presents. Tacitus mentions the giving and receiving New Year's gifts. Loyal subjects availed themselves of this occasion to present their respective sovereigns with gifts, which varied in quality and value with the position and means of the donor. Many of the presents were very curious. Says Hore: "Stern old Latimer, instead of presenting Henry VIII. with a purse of gold, put in the king's hand a New Testament with a leaf conspicuously folded down at Hebrews xiii: 4."

Queen Elizabeth is thought to have maintained the custom of the New Year's contributions to her loving subjects, and as she is said never to have worn a dress twice, it may be imagined what they and her jewels, etc., amounted to. It appears that "all the peers and peeresses of the realm, all the bishops, the chief officers of State, and several of the queen's household servants, down to her apothecaries, master cook, and sergeant of pastry, etc., gave New Year's gifts to Her Majesty, consisting in general either of a sum of money, jewels, trinkets, or wearing apparel. From her household and tradespeople she also received a great variety of presents, and always made gifts in return, though of far less value than those she received. Down to James II., the monarchs continued to receive and give presents. At present, the court custom, it is said, has dwindled down to the placing of a crown piece under the dinner plates of the two chaplains in waiting at court on New Year's Day."

Gloves were more expensive in older times, and money given in lieu of them was called "glove money." It is said Sir Thomas More, as Lord Chancellor, decreed in favor of a Mrs. Croaker against Lord Arundal. On the following New Year's Day, in token of her gratitude, she presented Sir Thomas with a pair of gloves containing forty angels. "It would be against good manners," said the Chancellor, "to forsake a gentlewoman's New Year's gift, and I accept the gloves; their lining you will please bestow otherwise."

Pins, or gold and jeweled skewers, were also popular New Year's gifts, and from the money given for that purpose arose the phrase "pin-money," as applied strictly for personal enjoyment. With us, and of late years, gift-making is more generally confined to Christmas, and calling on New Year's Day. It was customary, however, not very many years ago in France as well as here, for gentlemen in calling to carry with them little cornucopias, or packages of bon bons, to present to the ladies with a "Happy New Year." And, for some especial favorite, to hide among the sugar plums a little trinket of value.

In England they still, in many places, ring the old year out and the new year in, and have, as with us, social festivities on New Year's Eve. Others, again, observe it in a religious manner, as "watch night," looking over their past failings, and making new and better resolutions for the coming year, praising God for past mercies received, and asking for a renewal of them for the time to come.

New Year's Day is a blessed day for making up differences, of reconciling one to another, and forgiving one another when estranged. The exchange of souvenirs also strengthens the ties of affection and kindred; and making long neglected calls, renews friendships, and causes the heart to glow with kindly feelings as the hearty "Happy New Year" is uttered. Therefore, we trust, it will long be kept in observance.—Churchman.

Youth's Department.

THE DYING YEAR.

Old Year, wrap your covering closer,
Your mantle of driven snow,
The trembling of age is upon you,
Your fires are burning low.

We pity, we love you, our Old Year,
We gladly would bid you stay,
You came bearing with you rich jewels,
And have given them all away.

Your casket of Time you have emptied,
Its Spring and its Summer fair,
Its Autumn with ripe, golden fruitage,
Its Winter with heath-giving air.

You brought to us blessings in pleasure,
And blessings in sorrow and pain,
And we hold them as priceless forever;
Ah! Old Year, you came not in vain.

But Old Year, you're dying, you're dying,
We watch as your pulse beats low,
We count all the minutes by heart-throbs,
And whisper "farewell" as you go.

Christian at Work

TURNING OVER A NEW LEAF.

Beginning a New Year.

"What do people mean when they say that they are going to turn over a new leaf?"

Hilda was so tall and fair and bright, that her little sister, Rose, was sure that she could answer this or any other question. Moreover, Hilda was mother and sister in one—the real mother having gone to her home in heaven three years before.

"Hilda, please tell me," said Rose, repeating the question. "How is life like a book, and do people turn over a 'new leaf'?"

Hilda, smiling, but evidently not giving the words much thought, replied: "I'll explain it some other time, dear; I want to finish this book to-night. See, I have ever so many new leaves to turn over."

"Dear! dear!" cried Rose, "I wish that there were machines for answering questions! I wanted to know about this one, particularly, before the New Year!"

But Hilda did not give any heed to Rose's earnest inquiry. She was absorbed with her book the whole evening, stopping only once, when the children's bed-time came, to wish them good-night—the last good-night of the Old Year!

"One, two, three, four, five—six," counted Hilda, as she heard the clock strike next morning. It was New Year's morning! There was to be a seven o'clock meeting in the lecture-room of the church. "Everybody" would be there! Nobody who had been once, could willingly stay away and yet feel that the year had been properly begun. Hilda rubbed her eyes and jumped up to make sure that she was really awake.

The house was very quiet. It occurred to Hilda that if any of the family were to attend the meeting, she must awaken them. Putting on her dressing-wrapper and slippers, she ran along the hall knocking at the doors, exclaiming:

"Six o'clock! A Happy New Year to you!"

"Happy New Year! Happy New Year!" shouted the boys. "It's not fair, though, Hilda, to catch a fellow that way. Wait till breakfast-time, when we can all have an even chance."

"All the same, I have said it first," said Hilda, laughing and running back to her room to get ready.

The church was only just round the corner. Hilda went out by herself and, as she ran down the front steps, she looked up at her brother's window. The glance she caught of his disconsolate face made her laugh.

"I'll be there in time," he shouted. "If you meet Tom Green, please ask him to wait."

Some of the school-girls turned the corner just then, and almost overwhelmed Hilda with New Year's congratulations and plans for the day. In five minutes they were at the lecture-room, up the aisle, and in the very same seats that they had occupied a year before! Hilda noticed this,—perhaps she could not easily have put into words the thought that flashed through her mind just then. She would not have acknowledged it to be a serious thought, however, though it made her look grave for a moment.

Just at seven o'clock the meeting began. There was first a hymn—something full of praise—then a prayer, with much of thanksgiving in it, then the reading of the Bible, followed by a bright little talk from the pastor. As he stood there speaking of things glad and sad, in the past, and looking forward hopefully into the future, the hearts of the people grew warm! Hilda

glanced over at her little sister and remembered the question of the evening before. For the first time, life seemed to Hilda just like a great book: all the pages of the old leaves had been written on and turned over. Here, right before her, was a new blank page waiting—for what? Hilda did not like serious thoughts; she would have been glad to have been in some other place just then.

At that moment the first rays of the New Year's sun shone in through a window, sending a thrill of gladness into every heart! Persons looked at each other and smiled! Hilda smiled too, and a word from the pastor fell like a seed into her heart! Quick as a flash came the thought, "I will fill the rest of my life book with brave, beautiful deeds!"

How many more leaves was she to turn over? Who could tell? The names of dear ones of the church who had been called away during the previous year were always read at that meeting. It was a long list that day, and tears came with the smiles! All the more earnest was Hilda, in her resolve to write beautiful words on the new pages, as they came to her, one by one!

Strange, wasn't it? She glanced here and there, over the room, till her eyes rested on Mrs. Colton, a lady who was very much interested in work among the poor. Mrs. Colton, moreover, was looking at Hilda just then, and although they were "in meeting," they smiled, and nodded to each other! And Mrs. Colton thought: "Well, really, Hilda Dunn has often run away, or pretended not to see me, when I have wanted to ask her to go visit some poor, sick person. I'll try her again, though; I shouldn't be surprised if she had changed her mind about some things."

Miss Ross, too, was looking at Hilda and wondering if she could be persuaded to come occasionally, and sing, or read to the women, at the "Mothers' Meeting?"

Hilda glanced again toward her little sister, and felt a twinge of conscience for not trying to answer her question.

The meeting was over then, and everybody was wishing everybody else a "Happy New Year," till the air seemed full of congratulations. Hilda could not understand herself! She had gone there, caring only to speak with her particular friends, and receive their good wishes. But now she felt like looking up all the poor little children and the men and women who didn't have many friends, and giving them good wishes! She had never before felt so happy! And she was surprised to find how many sober-looking faces broadened into a smile when she looked into their eyes, and made them the cordial little bow that every one said Hilda Dunn kept only for her special friends.

That first day of the New Year! Would Hilda ever forget it? It seemed just brimful of kind words and sweet, sisterly deeds! Hilda fell asleep that night thinking that one had only to resolve, and the thing would be done!

She awoke early the next morning—the first Sunday in the new year. For a minute, all that had happened the day before seemed like a dream. She went to breakfast with some confused thoughts about life as a book, in which she had turned over a new leaf, so that there lay before her a page on which she wished to write only what was good and beautiful. This thought helped her to be sweet and patient at table, even when Will made a provoking remark and Rose teased her with questions.

"After all," she thought, "if I keep my resolve, there are a great many ways in which I must grow better. I mustn't be late at church, for instance! Father says tardiness is one of my faults, and there must not be a single fault on the new page."

Hilda stopped a moment, in her dressing-room, to look once again at her New Year's gifts. Among them was a copy of "Golden Grove" a cousin in New York had sent to her. Hilda had looked at it rather disdainfully the day before.

"Of course it was kind in cousin Sue to remember me," she said, "but I don't like such old-fashioned books. I wonder what any one can see so grand in old Dr. Jeremy Taylor's writings."

That morning Hilda opened the book with rather more interest. The very first words she read, were: "Every day propound to yourself a rosary, or a chaplet of good works, to present to God at night." "I like that," she cried. "It fits in beautifully with all that happened yesterday."

Just then the first church bell began to ring. Hilda liked plenty of time to arrange her dress. She was often late because of the very special attention she chose to give to the tying of a ribbon or the fit of a hat. She was to wear her new

olive suit for the first time that morning. Everybody knows just what the first time with a new dress means—how anxious one is to feel that it is in good taste and becoming, and how awkward one is likely to feel in the attempt to seem quite at home in it!

Hilda passed through all this experience on that Sunday of the new year. She stood before the glass at last, with a feeling of satisfaction and a smile, as she anticipated the admiration she would receive from the girls. Suddenly the second bell began to ring. Hilda remembered that she had not given a thought to Rose, or a look at the boys; and they were always sure to need some help from her!—her father, too, he was so pleased always to hear her say; "Let me see, father, doesn't your coat need a little brushing?"

"This morning, of all others, to have been so selfish," Hilda thought, with a blush and an ashamed recollection of the 'new page' was its beauty marred so soon?

The fact made her so very uncomfortable that she spoke scarcely a word on the way to church. Of course, this only made matters worse, as Hilda knew when she heard Rose whisper, "What makes sister so cross! I thought she was going to be perfectly lovely all through this year?"

After that it seemed as though so many disagreeable things happened, and all on purpose to vex Hilda, as she declared. The first peaceful moment that came to her was that afternoon in her Sunday-school class. Miss Alice Rodney was her teacher, and it was enough to quiet any troubled heart just to sit next to Miss Alice. The lesson was about the burial of Jesus. The sweet story of the ministry of the women came in just there. The girls all seemed very tender that afternoon. I think, had each spoken as she felt, each would have said that her wish was to minister, in some way, to Jesus Christ.

This was Hilda's wish, certainly, and yet she would not, for a great deal, have had anyone suspect it. She choked down the feeling in her throat, and turned away, after school, with a light, trifling remark that puzzled Miss Alice, and sent her home with an anxious heart.

"I don't understand Hilda Dunn," she thought. "I watched her in meeting yesterday morning, and I was sure that she had decided to be a Christian."

Hilda did not understand herself! She understood, however, that she had broken a good many fine resolutions within twenty-four hours! "Oh, dear!" she sighed, "why cannot people do just what they have made up their minds to do?"

There was to be "Children's church" that evening. Mr. Winthrop, the pastor, wished the children to come as a Sunday-school, each class with its teacher, and sit in the pews, on either side of the middle aisle. And whatever Mr. Winthrop wished was sure to be done.

Hilda was there with the other girls of the class. She was soon as much interested as were the very little ones of the congregation. Mr. Winthrop gave as his text: "I am not ashamed of the gospel of Christ."

Hilda found herself repeating the text, and the two divisions of the sermon: First, "What is the gospel of Christ?" Second, "Why we should not be ashamed of it?"

Gospel means, "glad tidings," yes, Hilda knew that. But in this case, "gospel of Christ," means Christ Himself. St. Paul wrote the words, and that is what he meant by them! Hilda had not known this.

"Is a feeling of shame ever right? Yes, it is right to feel ashamed when one has done what is improper or sinful! When one has been mean, or cross, or disobedient, or has told a lie, or in any other way disobeyed God."

"Why should we not be ashamed of the gospel of Christ? St. Paul tells us: 'For it is the power of God unto salvation to every one that believeth.' St. Paul was writing to the Romans, and he knew how that word power would please them. It is a strong word. 'We all like power of some kind,' Mr. Winthrop said: 'At first the boy thinks most of physical power, he admires the man of strong muscle, or the boy who can play the best game of cricket or ball. As we grow older, we care more for mental power; we value most those who win prizes at school, or who write, or speak well!' Hilda's face flushed! She was an enthusiastic admirer of mental power!

"But," said Mr. Winthrop, "higher than either physical or mental power is spiritual power—the power which will enable us to live aright." "Live aright," Hilda caught these words! "Yes, live aright from day to day; to be kind, and patient, obedient, unselfish, the power to become all these can come to us only through the Lord Jesus Christ! Our best resolutions

are weak, except as they are made in the strength that He offers to us." Was Mr. Winthrop thinking of Hilda? She was sure that he was looking directly at her.

"But what if we are ashamed of this power, ashamed of Christ Himself?" And then Mr. Winthrop told of many ways in which we are all tempted to deny our Saviour.

Presently he said, very earnestly, "My dear young people, the time is coming when you and I would rather have one smile from Jesus Christ than all the smiles of all the great who have ever lived! Then, what if we have been ashamed of Him? Do you remember what He said? 'Whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels.'"

Hilda leaned her head upon her hand, and listened almost breathlessly to every word of that sermon.

Then Mr. Winthrop said so solemnly: "At the last Christ may say to some of you, Yes, I remember you: you were a scholar in a certain Sunday-school. You heard often about My love and sufferings on the cross. You were invited to come to Me and be saved. Your heart felt very tender toward Me sometimes, when you thought of My love for you, but you tried to hide your feelings; you did not decide to come out bravely and be My disciple; you were afraid some one would laugh at you; you were ashamed of Me, and now—now, I am ashamed of you; you must go away from My presence forever!"

"Will that ever be true of me?" thought Hilda, with a sob. "Am I ashamed of Jesus Christ? Is that why I do not want people to think I like prayer-meeting? Is that why I always laugh, and pretend to be thinking of something silly when Miss Alice talks to me of these things? Mr. Winthrop talks about the power that we must have to help us live aright. Is it because I have refused this power, that I have spoiled the first new leaf of my New Year?"

Hilda could not keep back the tears. She wasn't ashamed of them any longer, however! She went home with a full heart. She ran up stairs and locked herself in her own room. It seemed to her that she had been blind all her life, and that only now her eyes had been opened to see that it was Christ whom she needed—Christ the hope of glory; and the power of God unto salvation to every one that believeth.

There, in the quiet of her room, she fell at His feet, and the words that came from her heart were:

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come."

And He met her, even as in the parable the father met his lost son.

Thus there came to Hilda the divine power that could alone help her to turn over, with faith and love, a new leaf in her book of life!—N. Y. Observer.

THE NEW YEAR'S WELCOME.

Ring, bells, ring! for the King is here;
Ring, bells, ring! for the glad New Year.
He mounts his throne with a smiling face,
His scepter lifts with majestic grace.
Ring for the joy his advent brings;
Ring for the happy songs he sings;
Ring for the promises sweet and true
With which we gladden our hearts anew.

The new born Year is a happy fellow,
His voice is sweet, and low and mellow;
With the Christmas holly his head is crowned,
With the Christmas blessings we'll wrap him round.

Then ring, bells, ring! for the joyous day—
The past lies silent, the Present is gay;
Ring out your merriest, cheer after cheer,
To welcome the birth of the happy New Year.

Harper's Young People.

SARAH'S NEW YEAR.

"Sarah, what makes you so late this morning? We have been waiting for you this long time." Then Sarah flew around. She knew it would be a busy day, this New Year's day. Poor, lonely little Sarah! Three years before her father sailed away in his ship, leaving her at Mr. Smith's, to be boarded for a year, leaving money to pay for her board. The year passed, and then another year, and then another, and the father never came back. Poor Sarah stayed on at Mr. Smith's; but there was no more money to pay for her board, or buy her clothes, and Mr. Smith had daughters of his own, and not a very great deal of money; so from being a boarder, Sarah had gradually become a little maid-of-all-work, whose business was to run wherever Mary, the kitchen girl, or Louise, the twelve-year-old daughter, or Howe

or Harry, the sons, chose to send her. They were not unkind to her. Mrs. Smith often said, "Poor child," in talking about her, and they gave her decent clothes that kept her warm in winter. But nobody kissed her, or planned for her pleasure, or gave her any thing pretty; and Louise, without really meaning to be ugly, often reminded her that she must work for her board and clothes, and should, therefore, do without fretting whatever she was told to do.

Sarah shed a few tears over the silver she was polishing that morning. She felt more forlorn than usual; she always felt worse on holidays. Besides, she was dreadfully disappointed.

A Sunday-school sleigh-ride was to be taken that afternoon, Sarah's class being among the number. At the breakfast-table, Sarah passing in and out, bringing fresh plates of buckwheat cakes, heard the talk. "It won't be possible for me to let Sarah go this afternoon; the poor child has no cloak, and her old sack really does not look suitable. I am sorry: I would have got her something respectable, if we could have afforded it. Louise, you must bring her some of the cake and candies, and she will have to content herself at home." Now Sarah had resolved on being a martyr, and wearing the ugly-looking old sack, two years too small for her, for the sake of the sleigh-ride. No wonder the tears fell.

Dinner was over, and Louise was fluttering up stairs and down, trying to get dressed to her satisfaction. Sarah, with a pale, sad face, was doing her bidding here and there, when the door-bell rang. "There!" said Louise, "I do believe they have come, and I'm not half ready. Sarah, why don't you hurry and button my boots? I do believe you are as slow as you can be, on purpose." Harry went down to the door, before Sarah could get down stairs. Half-way down, she heard a loud, ringing voice:

"Well, my hearty; do you live here? Yes; well, where is my little Sarah—do you know? She must be—Halloo! I've got her!" And behold little Sarah, with one wild shout that was either a laugh or a cry, threw herself into the strong arms of her father, and was hugged and kissed, and carried through the hall into the dining-room.

Then what talking and exclaiming there was. "Got ship-wrecked among those jabbering natives and couldn't get word anywhere nor do anything; had a fever, too, that laid me up for a spell." This was in brief the sailor's story. In the midst of the talk came word that the sleigh-riders would not be ready for half an hour.

"What's that?" said the sailor, and it was all explained to him; he asked more questions, and Mrs. Smith, with red cheeks explained about the bad-looking shawl, "O, ho!" he said; "guess we can fix that. Of course she must go sleigh-riding. You boys lend a hand and help me get my box in at the kitchen door. There!" as after a little tugging he drew out a heavy package; "I guess that will cover the faded gown. Rather too short that gown is, and not as pretty a color as it might be, but we'll fix it all right now father has come."

Behold Sarah arrayed in a long fur sack that almost covered her dress, and a dainty little fur cap, to match the sack, perched on her head, when Louise, looking on, said:

"As true as I live, that is seal skin!" "It's all that," said the sailor, nodding his head in pride and pleasure over Sarah. "I didn't get wrecked and bring up in the gold regions for nothing. More than that while I was about it, I've got something else here that belongs to Sarah, to do what she likes with," and he drew out another sack and cap as much like Sarah's as possible, only a trifle larger.

"O father," she said, with sparkling eye, "I think it will just fit Louise!"

"All right, my birdie; if you want it to fit Louise why say the word."

And the two seal skin sacks and caps went sleigh-riding together that afternoon.

Pleasantries.

"T. R."—You ask why we do not print your sonnet. Because you have not sent the money, dear boy. Our rates are twenty-five cents per line. A sonnet contains fourteen lines. That makes \$3.50. If you want the heading, "To Addie," to go, and your name as well, it will be fifty cents more.—San Francisco Argonaut.

Club man to other club man:—"What is all this celebrating that is going on about Luther, you know?" Other club man:—"Why he lived 400 years ago and reformed, or something of that kind, you know." First club man:—"But what about his diet of worms?" Other club man:—"Doctors prescribed it, I suppose." First club man convinced:—"Oh!" Other club man encouraged:—"Of course!"

THE MESSENGER.

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WEDNESDAY, DECEMBER 26, 1883.

UNDER THE LAW.

The circumcision of our Lord Jesus Christ has a significance that should not be left out of sight. The Saviour of the world was subjected to that rite although it was a part of the Jewish ceremonial which he came to abrogate. He submitted to the law that He might fulfill it, and it is wonderful to think that He was thus early in His life formally put in the sinner's place. While the songs of the angels may have yet lingered in the air and before the kings of the East came with their offerings, His sufferings had commenced. They ended only with His death on the cross.

DIVERSITY OF GIFTS.

We cannot open our eyes to the world around us without being struck with the infinite variety of the objects that meet our gaze. The clouds above us are Protean—ever changing in tint and form. We look upon the wide waste of waters that toss their white caps from billow to billow, and every undulation of the waves gives us myriads of shapes. When we turn to the green earth, we find that notwithstanding the general similarity no two little leaves are exactly alike. And the higher we rise in the scale of creation the more manifest this variety becomes. We see it in the brute creation, but it is especially brought out in God's wonderful creature, man. There especially this individuality emphasizes itself and gives us that personality which we can predicate of nothing below him.

We know, there are differences of sex, race, nationality and temperament. But besides these there are various personal characteristics that show themselves in the outward appearances of men as well as in the structure of their minds and in the spirit that animates their lives. Among the prophets there was a stern Ezekiel and weeping Jeremiah; among the apostles there was an impetuous Peter and a silent contemplative John. And God does not destroy this individuality when He brings men into His service, but gives each a place in the manifold work of upbuilding His Church. Indeed He raises up men for particular purposes. Every phase of thought must have its representative, in order to the historical evolution of truth. The reformation of the XVI century must have its Carstadt, as well as its Erasmus, its Zwingli and Calvin as well as its Luther and Melancthon. In this view we are glad to see a revived interest in the great Swiss Reformer, who played such an important part in freeing the Church from the errors and corruptions with which it was overlaid by the Papal power. His whole history from the day of his birth on the 1st of January, 1484, to his death October 12th, 1531, is full of interest. We hope the studying of his character and teachings will not expend itself in discourses that may be delivered about the time of the 400th anniversary of his birth, but that whatever may be said will start inquiries that will be followed up in time to come. The subject cannot be exhausted in a day. We are not tied to any man's faith, but an insight to the life of Ulric Zwingli and his times will help us to form some conception of the history and genius of the Reformed Church.

The opening of a new year is a time for inventories. Most men then take an account of their secular affairs to see how they stand with the world. It is the time when we all naturally gather up that which is past and try to think of it as projected into the future. The thoughts that arise are not confined to things temporal. There are higher interests that force themselves upon the mind. The relation of time to eternity and the bearing of what we now are upon what we shall be, is generally the great consideration. And no earnest, sensible person, should shrink from the questions that challenge him.

It is folly not to take in the situation as far as possible. The happiness or misery of the world to come may depend upon it. It is a solemn thing to live, and a solemn thing to die. This solemnity is increased by the fact that we know not what a day may bring forth. And there is only one thing for us to do. We must see that we are in proper personal relations with Christ, and be instant to perform any present duty. Then we need not be troubled with forebodings and alarms. We will walk by faith and rest in the assurance, that we will be kept by the power of God unto salvation.

The articles of our correspondents bearing upon the life and character of Ulric Zwingli will be read with interest, and as we hope, incite a desire to know more of the man and his times. What has been written will suggest the publication of other thoughts and incidents that may come up in the study of the history, and pastors will do well to send them to us.

ANOTHER FATAL DELAY.

It will be seen from our obituary columns, that another well meaning man who honestly intended to leave part of his estate to the Church, has been called away without carrying out his purpose. This is a repetition of the same old tale of procrastination which has so frequently defeated the real desires of people. Somehow we are all apt to think we have an indefinite lease on life and can leave important duties to the future. We forget that delays are always dangerous and often fatal. Let this warning remind us of the advice of the wise man, "Whatsoever thy hand findeth to do, do it with all thy might."

DEATH OF DR. CHARLES A. STORK.

It is with deep regret that we announce the death of Rev. Charles A. Stork, D. D., which took place in this city, on the 17th inst. He was the son of Rev. Dr. Theophilus Stork, and was one of the most eminent men in the Lutheran Church. At the time of his death he was President of the Theological Seminary at Gettysburg, and held the chair of Didactic Theology. His health has been poor for some time, and yet his death was sudden. A Christmas article from his pen is published in the same number of the *Lutheran Observer* that announces his decease. He was in the 46th year of his age.

The *Christian Intelligencer* makes this remark: "The real work of every denomination is performed by a minority, and it will be found that of this minority nearly every family reads the denominational paper."

We think the truth of the statement will be verified everywhere, and it ought to lead to serious thought in regard to the duty of circulating church periodicals. We hope the readers of the MESSENGER will bear it in mind. This is a good time to begin a work that has long been neglected in many places.

ZWINGLI AT EINSIEDELN.

After a ten years' pastorate at Glarus, the Reformer was called to a new and altogether different sphere of action. In the all wise providence of God, he was chosen priest and preacher at a convent. He had approved himself a most faithful and efficient minister of the Word to the people of his first charge, and his fame had spread in all directions. But his work in Glarus was in the midst of secular life; the Master thought it good that he be removed for a time from the bustle and secularities of the world to a retreat, where alone, it appears, his inward and final preparation for an aggressive reformatory work could be made.

This was at Einsiedeln, a place remarkable in ecclesiastical history as an index of the great apostasy from the apostolic faith and practice. About six hundred and fifty years previous to this time a pious monk, living as a hermit in a forest some distance southward from lake Zurich, was murdered in his cell. On this spot, more than a hundred years later, a church was built in honor of the Virgin Mary. About midnight, preceding the day of its consecration, while the Bishops of Constance and a number of priests were at prayers in the church, they were suddenly startled by celestial music proceeding from an invisible choir of saints and angels. On the next day when the bishop was about to consecrate the holy place, a voice above him said: "Cessa! cessa! frater, divinitus capella consecrata est." That is—Stop, stop, brother, the chapel has been consecrated

by the Lord. Then the blessed Virgin appeared in supernatural array above the altar. A beautiful legend, and his holiness at Rome lost no time in issuing a bull commanding all Christendom to believe the marvellous story. No one need be told that this place drew to it thousands of pilgrims from every part of the pope's dominions.

To this Mecca of Rome's credulous devotees God, by His providence, led Zwingli. There was here also an extensive convent. But not only its occupants were the hearers of the new preacher, but also the crowds of pilgrims that visited the place from time to time, including every class and condition. Superstition ran high. It was believed that the image of Virgin, set up in the convent, had the power of working miracles. An inscription over the door declared that here the full forgiveness of sins was to be obtained; and at all times, but especially at the feast of "the Consecration of the Angels," the crowds that came to obtain the promised grace were immense. Mary, full of grace, bestowed the reward of heaven to all who honored her with a weary pilgrimage.

St. Paul at Athens saw that the whole city was given to idolatry. Zwingli at Einsiedeln saw that the whole Christian world was fast moving in the same fatal course. Could the swelling tide be driven back, ere the dykes break, and the Lord's heritage be overwhelmed and destroyed? Here is work for the new pastor. The gospel which he had preached at Glarus is the Divine power with which to oppose the mad infatuation of the Lord's deluded flock. Zwingli applies himself with renewed diligence to the study of the New Testament. He commits it all to memory that he may have it at ready command. He consults the early fathers, but the Scriptures are supreme, and every word of man he tries by the touchstone of the word of God. More than ever also he conforms his life and conduct to its holy teachings. Heavenly voices now in reality are heard in the Einsiedeln Church. Heavenly music of the gospel, so long buried beneath the rubbish of legend and pious fraud. "Truth is mighty"—and the weary pilgrims obtain even more than they expected. They carry the news back to every part of Christendom. Having come to obtain the grace of Mary, they take home with them the grace of Christ. The pilgrimages gradually grow few and far between, for the voice of Zwingli has echoed and re-echoed in all directions: That God in Christ is in all places where there are souls seeking Him, and that salvation is to be found in Him alone and to be obtained through the simple means divinely appointed, and not through the cunning contrivances of men.

Zwingli at Einsiedeln is a study, one that should occupy a large place in the coming festival year of the Swiss reformation.

THE CHRISTIAN AND PROHIBITION.

One of the strongest arguments for Total-abstinence and Prohibition, to many minds, is a regard for the welfare of others. Perhaps we might safely say that only one man in ten or twenty is at all liable to become a drunkard. In a community where equal opportunities and temptations are presented to all the young men, only a few are finally overcome by indulgence in strong drink. The large majority of men, almost everywhere, are morally and physically able "to drink or to let it alone." And many who refuse to sign a Temperance Pledge take pride in describing themselves in these very words.

But, in the first place, suppose there is only one man in twenty constituted and so poorly equipped with good principles as to be almost certain to cultivate an irresistible appetite for strong drink by indulging in an occasional glass. Who can be absolutely certain that he is not that one, rather than one of the nineteen who need be under no apprehension with regard to their personal safety in this matter? The only sure way of securing absolute immunity from the power of this Destroyer is to abstain entirely from the use of all intoxicants, and to remove temptation out of our way by consenting to wise and timely prohibitory legislation.

But suppose we are of the nineteen, that vast majority, who are not likely to be much injured by an occasional glass of some intoxicating beverage. We are in no danger ourselves. We don't want Temperance Pledges and Prohibitory Laws for our own benefit. We can get along very well without them. But have we no duty to those who are in danger? Is it not the height of selfishness to look only at our own interests in this thing, and virtually

to say, we can take care of ourselves, if others can't, let them go to the gutter, and to the drunkard's future condition?

Such a position is inhuman. Especially is it in direct opposition to the spirit of the gospel. No doubt the thought of preserving our liberty, and not fettering ourselves with pledges and laws, which we ourselves do not need, is a very agreeable and pleasant one. But the Apostle says, we are not to please ourselves, for Christ also pleased not Himself. Moreover, we are told, that "we that are strong ought to bear the infirmities of the weak." Again, it is said, "it is good neither to eat flesh, nor to drink wine, nor anything, whereby thy brother stumbleth, or is offended, or is made weak."

Could anything be more explicit than these words in indicating what the Christian's course ought to be in reference to Total-abstinence in his own person and Prohibitory Laws for the community? By the bad example of indulging in an occasional glass, he puts a stumbling-block in the way of those who are weak in this thing. He "can drink or let it alone." He is strong. By using his strength in giving the community an example of a man who abstains entirely from strong drink, and, in word and act and influence, is utterly, and with his whole soul, opposed to the manufacture and use of ardent spirits, he can do infinite good in strengthening and edifying the infirm. But do the strong do this? Where do the individuals and congregations of the Church stand? Are the elders and deacons, and those over whom they bear rule, right on this question? Why, if every man in this nation, who bears the Christian name, would rise up and take a stand against this monstrous iniquity, it would soon be buried out of sight forever. It is because we, the strong, the sober, the Christian people of this age, come so far short of apprehending the spirit of the religion we profess, and displaying it, as citizens of the state, that Temperance bills fail, and that the whiskey business is able to maintain itself from year to year.

FIRST REFORMED CHURCH, PHILA.

Sunday last was a red letter day for the people of the First Reformed Church at Tenth and Wallace. The basement of their new edifice—the fourth one erected since the organization in 1727 was opened for divine worship with appropriate ceremonies. In the morning at 9.30 o'clock there were special services for the Sunday-school in which Dr. Van Horne was assisted by Rev. Jas. I. Good. His Hon. Mayor King and Ex-mayor Fox were present and delivered admirable addresses.

At 10.30, a discourse was preached by the writer of this note and the dedicatory service was performed by the pastor. In the evening Rev. Chas. G. Fisher assisted the pastor in the service, and an instructive and inspiring address was delivered by Rev. H. C. McCook of Tabernacle Presbyterian Church. He gave an intensely interesting account of the Palatines and the influences of early German Reformed settlers in this country.

ZWINGLI MEMORIAL SERVICE.

We repeat the notice that arrangements have been made by the Reformed branches of the Church of this city for a Zwingli Memorial Service, to be held in Association Hall, on Wednesday evening, January 2d. Drs. Dubbs, of Lancaster, and Porter, of Easton, will represent the German Reformed Church, the former speaking in the German language. Dr. Bishop of Orange, N. J., will represent the Reformed Dutch Church, and Dr. McCook, of Philadelphia, the Presbyterian. We hope there will be a large attendance.

We call the attention to the advertisement of a new book, called the "Mountain Boy of Wildhaus, A Life of Ulric Zwingli," by Dr. Van Horn, advertised in another column. We have not examined the work, but hear it spoken of as very interesting. It will serve a good purpose just at this time.

Services in memory of the late Mortimer L. Shuford, were held in the Reformed Church at Burkettsville, Md., on the 13th inst. A sketch of the life of the deceased has been furnished us for publication.

Miss Annie B. West, daughter of Rev. W. A. West, of Harrisburg, has arrived safely in Japan, where she will engage in missionary work. She sailed on the 11th of October, and had a pleasant trip, altogether free from sea-sickness.

Communications.

TRIP TO EUROPE AND PALESTINE.

As some of our ministers expect to go to Europe next summer, to attend the Alliance of the Reformed Churches, to be held at Belfast, June 24th, it has been suggested that a short trip to Palestine and the East might make such a journey more profitable. The undersigned, at the suggestion of others, has mapped out a short trip to Palestine, in connection with the Belfast Alliance, as follows:—April 15, Tuesday, leave New York, Guion Line. This date is chosen because it enables our busy pastors to finish their winter's work and leave in the week after Easter. The Guion Line is chosen because it leaves New York earlier in the week than any other steamship line. But any other line can be taken. Friday, April 25, Arrive at Liverpool and go to London. Saturday, April 26, To Paris. Sabbath, April 27, A day of rest in Paris. Monday, April 28, At Paris. Tuesday, April 29, At Paris, take evening train for Marseilles. Wednesday, April 30, Arrive at Marseilles. Thursday, May 1, Leave Marseilles by steamer. Friday, May 2, On the Mediterranean. Saturday, May 3, Touch at Naples. Sunday, May 4, Through Scylla and Charybdis. Wednesday, May 7, Arrive at Alexandria. Thursday, Friday, Saturday, April 8, 9, 10, In Egypt, leaving Port Said, at head of Suez Canal, on Saturday afternoon. Sunday, May 11, At Jaffa. Monday, Tuesday, May 12, 13, To Jerusalem. Wednesday, May 14, At Jerusalem, visit the site of the Temple. Thursday, May 15, To Bethlehem. Friday, May 16, At Jerusalem. Saturday, May 17, Visit Bethany, Gethsemane, Siloam, etc. Sunday, May 18, Day of rest at Jerusalem. Monday, May 19, Leave Jerusalem for Dead Sea and Jordan, and spend the night at Jericho. Tuesday, May 20, To Singil, passing through Bethel. Wednesday, May 21, To Shechem, passing through Shiloh. Thursday, May 22, To Jenin, past Samaria and Dothan. Friday, May 23, Visit Jezreel, Shunem, Nain, Endor, and camp on Mount Tabor. Saturday, May 24, To Sea of Galilee. Sunday, May 25, Day of rest at Sea of Galilee. Monday, May 26, To Nazareth, passing Cana. Tuesday, May 27, To Mount Carmel, visiting the place of Elijah's sacrifice. Wednesday, May 28, To Haifa or Acre. Take the steamer at 6 P. M. Thursday, May 29, Steamer touches at Jaffa. Friday, May 30, Steamer arrives at Port Said. Saturday, May 31, Sunday, June 1, 2, 3, In Egypt, either at Alexandria or Cairo, visiting the Pyramids, etc., or Suez, leave Alexandria on Tuesday, 6 P. M. Friday, June 6, Steamer touches at Corfu. Sunday, June 8, Steamer arrives at Trieste, Austria. Monday, June 9, In Venice. Tuesday, June 10, In Venice. Wednesday, June 11, To Milan. Thursday, June 12, At Milan. Friday, June 13, To Lucerne, over the St. Gothard Pass, spend night on top of the Rigi Mount. Saturday, June 14, At Zurich. Sunday, June 15, In Zurich, attend service in the church where Zwingli preached. Monday, June 16, To Heidelberg. Tuesday, June 17, At Heidelberg, visit the castle and Holy Ghost Church. Wednesday, June 18, Down the Rhine to Cologne. Thursday, June 19, From Cologne to Antwerp. Take evening boat for London. Friday, June 20, In London. Saturday, June 21, In London. Sunday, June 22, In London. Monday, June 23, In London. Take night train and boat for Belfast. Tuesday, June 24, At Belfast, during which time opportunity will be given to visit Giant's Causeway. Take boat on evening of July 4, for Liverpool. Saturday, July 5, Leave Liverpool by steamer. Tuesday, July 15, Arrive at New York.

The time occupied by this trip is just three months. The cost of it, in railroad and steamboat fares and hotel expenses, is between six hundred and fifty and seven hundred dollars. This includes all necessary expenses.

The writer of this article has asked the advice of Messrs. Cook, the Tourist Agents, who have agreed that the time and expense of the trip is correct. For \$50 more, by leaving New York a week earlier, the tourist can spend a week at Rome or an extra week in Egypt. The traveler can save \$50 by spending a week less time in Palestine. The expense of this trip can be further lessened by travelling in some parts of the journey second class. And if five or ten persons will go together, the expenses will be still further decreased.

Now how many of our brethren will improve the opportunity to see the sacred lands of the Bible. The first objection to it, perhaps, is the expensiveness of it. But it is money well invested. One day spent in the East is worth a dozen of books in your library. One glimpse of Oriental life is worth all the expense. The Bible will be clearer and dearer to you. The trip will be a grand rest to you. You will come back able to work far better than before. A second objection to taking such a trip is the time required. But the time is very short, only three months. One can travel almost by lightning now, steam has annihilated distance. The time will pass very quickly to you who go and to those who are left behind.

A third objection is that you cannot leave your congregation. This is a difficulty; but it is more easily overcome than you think. During these three summer months you can easily get some one to supply your pulpit. And when you get back your congregation will appreciate you all the more, because they have missed you, and especially because you have been to the Holy Land. And you can interest them in your sermons and lectures by reminiscences of your trip. Why it would do some of our congregations good to send their hard-worked pastor away on such a trip and pay all or part of his expenses. The writer of this article is not interested in this trip any further than that he desires to help any who feel like going, and he will be glad to answer inquiries on the subject. Jas. I. Good.

MARBURG DURING THE LUTHERAN ANNIVERSARY.

Our Luther Anniversary in the Gymnasium at Wiesbaden was delightful. After I had offered prayer, the sun shed her rays upon us between the broken clouds. Our College, almost entirely Evangelical Reformed, was beautifully decorated. The students inspired by singing and prayer, felt the deepest interest in the evangelical oration, delivered by prorektor Otto. In the midst of our celebration I was summoned, by telegraph, to the funeral of my old father, a true servant of the Lord. I went at once by the festival hymn, "Thy Word they shall not destroy." We have had, also, a torch light procession, on the 10th of November, similar to the one in Hanover. On the 11th the public festivities were on the Market place.

With sorrow did I see, yesterday, the decorated house where Luther sojourned during the eventful Colloquium of 1529. "You have a different spirit from ours," are the words with which he refused the reconciling hand of Zwingli. No doubt from his standpoint he was sincere and honest. With sorrow did I, also, contemplate

the sentiments of the Lutherans at this time. We Reformed—including also the Marburg Reformed, who even make use, in part, of Luther's Catechism, have truly celebrated the birth of the Wittenberg Reformer, in the true Reformer of his Church, our Saviour, thanking Him for His servant, even as truly as those who call themselves Lutherans against Luther's will.

Who amongst them will think of Zwingli the 1st of January, 1884? But, not to speak of Zwingli, nor his undying worth, who will speak, amongst us, the words of praise, of the greatest Reformer amongst us, who, in many instances, was the superior of Luther, the Catholics being unable to detect in his books the offensiveness to be found in Luther's. Who, I ask, will, of you zealous for genuine Lutheranism, on the Jubilee of our great Calvin, venture to give praise to his name. Truly, you have a different spirit from ours. We have the Spirit of our Saviour, which loves and honors those who condemn us.

B. SPIESER in Kirchenzeitung.

AN UNPRECEDENTED SALE.

The Almanac for 1884 has already reached a sale of over 16,000 copies, and orders are still coming in for more. The Almanac is a good one and deserves a large circulation. We hope pastors and laymen will not cease until every family in their congregations has one, and also that others have one by which they may learn something of the activity of our Church. A good thing deserves a wide circulation.

SUPERINTENDENT.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Wyoming, Del.—The Rev. S. T. Laury with his family has removed to Wyoming, Del., and entered upon his duties in his new field of labor. He has been received very kindly by the members of the mission, and they have gone to work to put up a parsonage for his use. He comes from a large and laborious charge, but he finds that he will find plenty to do in a small missionary congregation. So it always is. A small farm, if properly cultivated, may give to the farmer as much work as a large one which must in part not be neglected. And a small charge may occupy the pastor's time as much as a large one; but it becomes, as experience shows, much more productive. We congratulate our Wyoming brethren on their success in securing a pastor of ability and experience. Let all hands now work together for the common good, and then the mission will be able to start out in a new course of prosperity.

Quarryville, Pa.—A Missionary Society was recently organized in the Reformed Church at Quarryville, Lancaster Co., Pa., to be known as the St. Paul's Missionary Society, with some 25 members to begin with. Much interest characterized this meeting also. Mr. Geo. W. Hensel was chosen President, Mrs. McPherson, vice-President, with a Secretary and Treasurer. The Executive Committee includes the officers just named, together with ten other persons, five gentlemen and five ladies. The pastor, J. M. Souder, who is President ex-officio, is busy at work in his new field of labor and enjoys the respect and esteem of his people.

Lansdale, Pa.—The Lansdale Reporter has this to say about the lecture recently delivered at that place by Rev. H. M. Kieffer, Norristown, Pa. His subject was, "Pleasanties among the Parsons." It would be almost impossible to report the lecture satisfactorily unless it was given in full. It was one continuous strain of humorous stories about parson life. The speaker has a very happy way of telling things. The audience evidently appreciated the lecture. The sausage yarn and the story of the man in the pulpit, and the tallow candle were among his best. Mr. K. left a very good impression on his audience—a large and intelligent one it is said to have been—and should he ever return he will draw a full house. Rev. J. H. Sechler will deliver the next lecture in this course, Jan. 12th, 1884. Subject "White-wash."

Deep Creek, Pa.—On Sunday, December 2, Rev. C. Baum, pastor of this charge, in Schuylkill county, Pa., concluded his Fall communions. He is also instructing four catechetical classes, and expects to confirm some fifty persons in the spring. Brother B. circulated a goodly number of religious books lately among his people. He writes the *Hausfreund* that he has circulated 150 almanacs, 100 prayer books, 70 catechisms, and 36 copies of the life of Zwingli. Such work will certainly bear good fruit.

Egypt, Pa.—At an election for pastor of the Egypt charge in Lehigh county, Pa., as successor to Rev. S. A. Leinbach, who goes to Leesport charge, Berks county, the Rev. W. R. Hofford of Allentown, was elected. We have not yet heard whether he will accept or not.

Kissinger's, Pa.—On the afternoon of Christmas day, this church near Reading, Pa., which has been repaired and repainted, was reopened and rededicated. Rev. L. Derr of Reading, preached the sermon. This congregation was recently connected with the new St. Stephen's congregation about being organized in Reading.

Columbia, Pa.—On Sunday, Dec. 16th, Rev. J. H. Pannebecker was installed pastor of Trinity Reformed Church, Columbia, Pa., at the morning service. The sermon was preached by the Rev. J. B. Shumaker, D. D., of Lancaster, and the installation services were conducted by Rev. J. S. Stahr, Ph. D., of Lancaster, and Rev. D. B. Schneider, of Marietta, Pa. Bro. Pannebecker enters upon his labors with bright prospects, and we hope and pray that the pastorate thus instituted may be long and prosperous.

Lancaster, Pa.—When Rev. J. A. Peters, pastor of the first Reformed Church, returned home on last Thursday evening, (20th) after a brief absence, he found the parsonage filled with members of his flock, who "bore gifts in their hands," including muslins, linens, provisions, and a purse of money. The affair was gotten up by the members of the Ladies' Missionary Society, and was a complete success. The congregation has in course of erection a new organ.

The new hymn book published by the Reformed Church Publication Board, has been adopted by the First Reformed Church, Lancaster, Pa., and will be used for the first time on the first Sunday in February next.

Synod of the Potomac.

Hickory, N. C.—The Rev. A. P. Horn writes us that a missionary society was organized in the congregation at Hickory, North Carolina, with some 32 or 33 members on the 24th of 1st month, and that much interest prevailed among the members of this new association.

Hanover, Pa.—A second Reformed congregation has been organized at Hanover, with Jonas Rebert and Abraham Baker as elders, and Josiah B. Hohl and John I. Siegfried as deacons, and 140 members.

Roanoke, Va.—We are informed by the chairman of Committee of Virginia Classis, that Rev. C. J. Musser, of St. Clairsville, Pa., has again signified his acceptance of the appointment as missionary to Roanoke, Va., and that his consistory will now unite with him in asking for a dissolution of the pastoral relation by the Juniata Classis. It is to be hoped that the Classis will acquiesce in this request, so that this important mission may be supplied with a pastor.

Shepherdstown, W. Va.—The congregation at Shepherdstown, W. Va., Rev. B. F. Baumann, pastor, will hold a Zwingli celebration, which will consist of several sermons on Zwingli and the Reformation. With this will be a service by the interesting Sunday-school of the congregation.

Marksburg, Pa.—The pastor of the Woodcock Valley charge, Rev. H. F. Long, completed his second year as pastor of that charge, December 1st, inst., at which time the joint consistory met at Marksburg, and after making a settlement for the year just closed, they increased the salary for the coming year.

Shippensburg, Pa.—The holy communion was celebrated in the Reformed Church, at Shippensburg, Pa., Rev. J. B. Shontz, pastor, on the 16th inst., at which time 29 members were added to the congregation—17 by confirmation, 10 of whom were baptized, and twelve by certificate. It was a "refreshing from the Lord." The communion was very large. Four children were baptized at the preparatory services. The membership is greatly encouraged and hopefully looks forward to still greater success.

The pastor held services in neighboring school-houses, for two weeks, and followed them with one week's preaching in the church in the town, in which he was assisted by Revs. F. F. Bahner, of Waynesboro, and J. M. Mickle, of Newburg. The services were all well attended from the beginning, but increased in interest, as the true idea of the church and means of grace was explained more and more fully, until at last the church was crowded. Nearly all of those confirmed were instructed in the Catechism for nearly a year, and a more intelligent and hopeful class of candidates for membership, is seldom seen around the sacramental altar.

Mount Hope, Pa.—Twenty-eight hundred feet above the level of the Delaware Bay lies the "Schwytz," so called from the famous Schwytz of Switzerland. The above named Schwytz is one of the points of the Greenfield charge, of which Rev. W. M. Andrews is pastor. The name of the congregation is Mount Hope. Sunday, Dec. 16, was a day that will be ever memorable in the history of said congregation. A beautiful church, costing \$3,000, Gothic in style, elegantly furnished, with steeple, etc., was solemnly set apart to the worship of the Triune God. Rev. F. A. Ruple, of Martinsburg, Pa., was master of ceremonies on the auspicious occasion. To say that Father Ruple is highly appreciated by the people all over the charge will hardly express the high veneration of the man. Over 30 years ago in that then wilderness, Rev. R. organized Mount Hope congregation, and had builded for them a humble place of worship, and dedicated it to God. This first temple gave way to a fine one in which it is the hope and prayer that God will dwell more richly than ever before. There are at this place eighty efficient, and all too, communicant members of the church. They are noted for their thriftiness and strict honesty. They are a "cash" people in church affairs and in all secular transactions. The church was given to God free of debt, and this was easily accomplished. They are to be congratulated.

Pittsburgh Synod.

New Centreville, Somerset Co., Pa.—For eleven or twelve years the St. John's Reformed congregation has been burdened with a debt resting upon their church building. At last, by the accumulation of interest, the indebtedness amounted to over a thousand dollars. Notwithstanding several fruitless efforts had been made before, the pastor, Rev. W. W. Deatrick, determined to try once more before taking leave of the charge, which he had already resigned. Although only about a month remained in which to do the work, yet, by the grace of God and the alacrity and liberality of the people, in that time a sufficient sum of money was subscribed and paid to liquidate the debt, and leave a balance, cash, in the hands of the treasurer, of about seventy-five dollars, for insurance or needed repairs, as the congregation may determine.

The New Centreville church appears to be in a healthy condition. It is hoped that it will not long remain vacant. A call has already been extended to one of the ministers of Pittsburgh Synod, who, however, as yet, has not signified his intention to accept or to decline.

Pittsburg, Pa.—The Young Ladies' Foreign Missionary Society of Grace church, under the efficient management of Miss Ella Voigt, president, and Miss Jean Craig, secretary, deserve great credit and praise for the abundant success of their first public entertainment given in the church, December 17th. They have awakened an enthusiastic interest among the members in the cause of foreign missions, and \$100 was the result of their noble effort of last Monday evening.

The first week in December the young folks gave their annual concert for the benefit of St. Paul's Orphan Home. The cause of the orphans is one always dear to the hearts of the people of Grace church. They consider St. Paul's Home, in one sense, as their own child, and yet their liberality by no means ends in caring for the fatherless.

On the 22d of November another interesting event took place in the church. It was the reception, by the congregation, of their newly-married pastor, Rev. John H. Prugh, and wife. Some 250 people were present and joined in hearty congratulations and well wishes, and then all sat down to a sumptuous repast, furnished by the ladies of the Home Society. When the young pastor brought his bride from the valley of the Ohio, and when they first entered their new home on the banks of the Allegheny, they found there many valued tokens of esteem and goodwill from kind and loving friends.

Rimersburg, Clarion county, Pa.—The Trustees of Clarion Collegiate Institute, a classical and literary school, owned by and under the control of Clarion Classis of the Reformed Church, have secured the services of Rev. W. M. Deatrick, A. M., as principal. The building is undergoing extensive repairs, and will be opened for the reception of students of both sexes, Monday, January 7, 1884.

For circular and further information the principal can be addressed.

Butler, Pa.—The entertainment and supper announced two weeks ago—to be given at St. Paul's Orphan Home, Butler, Pa.—we see by the *Democratic Herald* of that place, came off at the time designated—the 11th inst. It is said to have been an evening long to be remembered, both by the inmates of the Home, and the good people of the borough. The entertainment, the social intercourse and the supper are all highly spoken of. The net receipts for the Home were \$102.50, besides a large quantity of provisions that remained over. We are glad to find that the citizens of Butler, irrespective of denominational differences, are taking such a lively interest in

this home. The superintendent, Rev. P. C. Prugh, and wife, return their heartfelt thanks to all who participated in this unsolicited remembrance of them and the cause of the orphans.

Synod of Ohio.

Redfield, Dakota.—Rev. F. W. Stump, formerly pastor of the Orangeville charge, Orangeville, Ill., has gone to Redfield, Dakota, and expects to organize a Reformed Church at that place in the near future. The prospects for an organization are good. This is right, and seems to be the true way to establish the Church in the West. Bro. Stump is an earnest man and he will, no doubt, accomplish much good.

Hiawatha, Kans.—On the 29th of Nov. the members of the Bethany Reformed Church gave their pastor and family, Rev. G. W. Remegen, a donation visit. It was a surprise to them, and that because they have received continued donations ever since they have been in the field. Articles were brought, and with a purse of \$15, amounted to about \$60. This from a membership that does not exceed sixty in number, shows that they are a liberal and kind people. They know how to encourage their pastor in his labors in their behalf.

Wooster, O.—The English Reformed Church, Wooster, O., having just undergone extensive repairs, which greatly enhance its comfort, utility and attractiveness was rededicated on the 9th inst. Rev. Geo. W. Willard, president of Heidelberg College, Tiffin, O., preached the sermon on the occasion, as well as rendered valuable assistance otherwise. The total cost of remodeling and beautifying the church, is \$1,331.65, the amount remaining to be raised at the time of dedication, was provided for and the church will soon be free of debt.

Upper Sandusky, O.—On last Sabbath forenoon the exercises of rededicating the Reformed Church, on Fifth street, took place. At the allotted hour people began gathering in, and after the house was filled to its fullest capacity the exercises began with an anthem by choir. The opening address in English was by the former pastor Rev. J. Klingler, giving the rise and progress of the congregation. Rededicatory services in German by the pastor Rev. E. D. Miller. Rededicatory sermon, in German by Rev. Dr. H. Rust, from Tiffin, Ohio. A collection was taken to the amount of \$218. The church has its history. In 1862 Rev. Klingler came here as a supply from Ada, continuing so for four years. Finally in 1865 the church was formally organized and in 1866 the present unpresenting brick edifice, thirty-six by fifty feet was built. From a very humble beginning the congregation now enumerates 130 communicant members. Rev. J. Klingler continued his services until 1875, a period of about fourteen years. During his ministerial labors the new brick church was added in place of the old time mud church, in Pitt town.

Continued on Eighth Page.

THE NEW BOOK.

THE MOUNTAIN BOY OF WILDHAUS. A LIFE OF ULRIC ZWINGLI.

By Rev. D. VAN HORNE, D. D.

Reformed Church Pub. Board, Publishers.

This Book, as announced heretofore, is now ready for delivery. It is a book that should be in every Reformed family, North, South, East and West. It is popular, giving in a comprehensive and plain language the history or life of the great Swiss Reformer, Ulric Zwingli. We hope pastors and consistory will be active in its circulation.

Agents are wanted to canvass for it. It is just the book to sell. Liberal terms to those who wish to canvass for it.

Send in your orders in good time so it may be well circulated by the time of the Memorial Services of the 400th anniversary of his birth.

It contains 192 pages. Price, postpaid, \$1.00.

Address, REFORMED CHURCH PUB. BD., 907 ARCH STREET, PHILADELPHIA.

A SUITABLE CHRISTMAS GIFT.

"THE MESSENGER"

For a year, to some one who does not enjoy its weekly visits. We hope many will take the hint and help to increase thus the number of its subscribers. Terms, \$2.20 a year, with a copy of the Christmas Number.

Address, Reformed Church Publication Board, 907 ARCH STREET, PHILADELPHIA, PA.

SOMETHING FOR THE BOYS AND GIRLS.

The boys and girls of the Church can do their part in circulating the Almanac for 1884. To encourage them in this, we make the following offer of a reward for whatever they may do in this way:

To every boy or girl ordering and selling 100 copies, we will present a Holiday Book worth 50 cents.

200 copies, a Holiday Book worth 75 cents.

300 copies, " " " \$1.00.

500 copies, " " " \$1.25.

To the one selling the most almanacs within six months, beginning November 1st, 1884, we will present a Pocket Bible.

We hope a goodly number of boys and girls will be ready to engage in this work. We will keep a record of the orders, and, at the direction of those entitled to the premiums and prize, will forward the same to them. We would like to see in every congregation some one going energetically to work and securing, not only the profit derived from the sale, but the premiums offered.

See rates elsewhere announced. Orders must be accompanied with the CASH. Address, Reformed Church Publication Board, 907 Arch Street, Philadelphia.

THE SUNDAY-SCHOOL MISSIONARY.

Devoted to the Interests of Home and Foreign Missions.

This is the name of the new Sunday-school paper that will be hereafter published by the Reformed Church Publication Board. It is designed, as its title indicates, to occupy a new field and to create in the Sunday-school children a spirit of Missions and for Missionary Work. It will be published monthly; four pages, of a size between that of "The Sunday School Treasury" and "Sunshine." It will be sent at the following rates: Single copy, 20 cents, and over 5 copies, 12 cents a piece, per year. Specimen copies sent free on application. The first number will be issued about January 15, 1884. Orders solicited from Sunday-schools and others.

Address, Reformed Church Pub. Board, 907 Arch Street, PHILADELPHIA.

ZWINGLI MEMORIAL SERVICE FOR CONGREGATIONS AND SUNDAY-SCHOOLS.

We have issued a Service for Congregations and Sunday-schools, appropriate to the commemoration of the 400th anniversary of the birth of Ulrich Zwingli, January 1, 1884.

TERMS, \$2.00, postpaid, per 100.

Address, Samples copies sent on application.

Ref. Church Publication Board, 907 Arch Street, Phila.

LIFE OF ZWINGLI.

We have secured several copies of the Life of Ulrich Zwingli, translated by Rev. T. C. Porter, D.D., LL.D., which we will send, postpaid, on receipt of \$1.25. Those wishing to become acquainted with the Life of the Reformer will find this work of service. Address,

Ref. Church Publication Board, 907 ARCH ST., PHILADELPHIA.

FATHERS OF THE REFORMED CHURCH.

We renew our offer to send the Five Vols. until January 1, 1884, for \$5 00. Single copies, \$1.25.

Reformed Church Publication Board, 907 Arch Street, Philadelphia, Pa.

November 15, 1883.

THE MESSENGER FREE

From now on until the end of the year—December 31st, 1883—to all new CASH Subscribers, thereby giving them three months' subscription FREE. Let Pastors and readers of the MESSENGER exert themselves in securing new subscribers.

We still are prepared to give the Premiums as offered in our Supplement of last year. An easy and cheap way to procure Presents for the coming Gift season. Send for a copy of Supplement if you have mislaid yours!

Address, Reformed Church Publication Board, 907 Arch Street, Phila., Pa.

ALMANAC for 1884.

Our Almanacs for 1884 are now ready for distribution. We believe it is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

One copy, postpaid, \$0.12
12 copies, .65
50 " 2.50
100 " 4.75

To which must be added 15 cts. a dozen if sent by mail. A discount of 5 per cent. for cash. Send in your orders early so as to have them filled in good time.

WESTERN ALMANACS.

We can also fill orders for Western Almanacs—at same rates as Publishers—same as our own.

Address, Reformed Church Publication Board, 907 Arch Street, Phila., Pa.

GERMAN ALMANACS For 1884.

We have received a supply of German Almanacs for 1884, which we will furnish at publishers' rates.

Single Copy, 12 cents.
Per Dozen, 95 cents.
If sent by mail, 15 cts. per dozen must be added.

Address, REF. CH. PUB. BOARD, 907 Arch St., Phila.

MISSIONARY SOCIETIES AND OUR ALMANAC for 1884.

As our Almanac for 1884 is mainly devoted to Missions, Home and Foreign, having portraits of our Foreign Missionaries Gring and Moore and their wives, and a lengthy and full article on Missions in the Reformed Church in the United States, we would call the attention of Missionary Societies to the same, and suggest that they can do much in the way of circulating it. They can do this to their advantage in a two-fold way: By ordering a good quantity of them and selling them at the regular retail price, thus realizing a profit which can go towards swelling their contributions to the cause, and by giving information on the subject now claiming the attention of our Church membership and others, and thus creating an interest in the cause and calling forth increased liberality towards its support.

We will be pleased to fill all orders for this purpose. Help, then, to circulate the Almanac. See rates announced elsewhere in our columns. Address, Ref. Ch. Publication Board, 907 ARCH ST., PHILA.

Business Department.

Rev. CHARLES G. FISHER, Superintendent and Treasurer

TERMS OF THE MESSENGER: \$2.20 a year, in advance, postage included. Six copies to one address for one year, \$11.00.

No paper discontinued, except at the option of the publishers, unless orders are sent direct to the Publication Office, at least two weeks before the time subscribed for expires, and all arrears are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrangements for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commencing.

Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the REFORMED CHURCH PUBLICATION BOARD.

Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

Communications for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

SUNDAY-SCHOOL PERIODICALS For 1884.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be sent in for the next year. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Sunday-School Treasury," and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

We are also prepared to supply libraries for Sunday-schools, and can offer special inducement and rates to such as wish to supply themselves in this respect. Address, REF'D CH. PUB. BOARD, 907 Arch St. Phila.

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We offer it at the following prices:—

HYMNS FOR THE REFORMED CHURCH. (New Hymn Book, Large Size.)
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Hymns and Forms, bound separately, antique morocco, in a case, \$3.50

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To be issued as soon as possible.

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Large Size, Muslin, \$0.40
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Usual Discount to parties ordering large quantities.
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Church Members' Hand-Book, new, 176 pages, 50c.; per doz., 5.00

And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above Books sent postage paid on receipt of the retail price, or by express, subject to discount.

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LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give us—rather than store—the preference. Bear in mind we can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

Hymns & Music for Sunday Schools.

Hymns and Carols, by Miss Alice Nevins. \$4.50 a dozen. Companion of praise, by Rev. Dr. Van Horne, \$3.50 per doz. Song Treasury, by J. H. Kurzenknecht, \$3.50 per doz. Silver Echoes, New, by J. H. Kurzenknecht. For Primary & Intermediate Classes, \$2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

Order of Worship, Golden Censer, Catechisms in all styles of binding, and at all prices.</

Miscellaneous.

RING OUT, WILD BELLS.

By Alfred Tennyson.

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
Ring out, ring out your mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—From "In Memoriam."

Selections.

"Let January open with joy in the Lord, and
December close with gladness in Jesus."

"Tread softly, slowly, thoughtfully,
On the threshold of the year;
March onward bravely, manfully,
Till in glory Thou appear."

"Another year, with all its hopes and fears,
Has sunk into the deep abyss of time;
And on the threshold of the new we stand,
Like travelers to a strange and distant clime."

And whether bright Thy face,
Or dim with clouds, we cannot comprehend,
We'll hold out patient hands each in his place,
And trust Thee to the end.
Knowing Thou ledest onward to those spheres
Where there are neither days, nor months, nor
years.

—Miss Mulock.

Science and Art.

Professor Brackett, of Princeton College, has
just taken out a patent for an electro-dynamo-
meter.

The great painting of "The Sower," by Millet,
was reproduced in etching by Mattieu Maris, the
Dutch painter. It is said that only 120 prints
were taken when the plate was destroyed. The
etching follows closely the mysterious twilight
effect of the original, and is as unlike ordinary
etchings as *The Sower* is unlike ordinary paint-
ings.

The knot or nautical mile is variously reckon-
ed at from 6,076 feet to 6,125 feet. According to
the standard of the British Admiralty the knot
is the length of one minute of longitude at the
equator, or 6,086 feet 1.1527 statute inches. The
mean length of latitude, sometimes reckoned as a
knot, is 6,076 feet 1.1 of statute mile. A marine
league is three of these statute miles.

Colonel Casey's report on the Washington
Monument shows that that structure is practically
completed, and that no longer any danger exists
that it will be an architectural failure. Already
97 per cent. of the entire weight to be put on the
foundation bed has been so laid that the setting is
imperfectible, being less than two inches and
evenly distributed. As stated in these de-
spatches at the time work was suspended, the
masons stopped this autumn at a height of 410
feet, leaving 130 more to be added. At the ele-
vation now reached, however, the case is much
less thick than in the lower portions and the
weight of each successive tier is less, so that the
130 feet add little to the total pressure. The
work was hampered during the summer by the
failure of the contractor to supply stone to meet
the demands of the masons, but no further delay
is apprehended on that score. Nor are any
additional appropriations needed to complete the
structure. The monument is already the most
conspicuous object in Washington by reason of
its height and isolation, and has become a source
of pride instead of shame and banter among the
inhabitants and the stream of visitors.

Personal.

The Marquis of Taeng is a Chinese ex-Jesuit,
who belonged to the Society in Kiang Nan.

Prince Bismarck is described as looking very
ill and feeble. His face is yellow from jaundice
and terribly thin. He has lost nearly all his
flesh, and the elasticity and vigor that used to
characterize his gait is all gone.

Jefferson left such minute instructions as to
the simplicity of any memorial to be set over his
grave that, in order to spend \$5,000, half the sum
appropriated by Congress for the purpose of
honoring him, the greater part had to be put
into the fence.

Elizabeth Barrett Browning, Walter Savage
Landon, Arthur Hugh Clough, Richard Hildreth,
and Theodore Parker are all buried in the Pro-
testant Cemetery at Florence, Italy. So many
people have plucked a leaf from Mr. Parker's
grave that there is hardly a green thing left on it.

The Duchess of Edinburgh is said to be the
best talker in the English royal family; she is
very strong-willed, is the only person who dares
to oppose Victoria, or who ever said "I won't"
to her; cares nothing for popularity, is a superb
linguist, is very plain, is at the root of her hus-
band's quarrel with the Duke of Saxe-Coburg
and Gotha, whose heir he is, and does herself,

and makes her husband do, pretty much as she
pleases.

Sir Moses Montefiore subsists chiefly upon
milk. He also drinks sundry glasses of excellent
old port wine daily, and infrequently enjoys a
slice or so of bread and butter, this latter indig-
ence being considered a delicacy. Sir Moses no
longer smokes; but he used tobacco until past
middle life. He rises at eleven in the morning
and gets to his bed at night by nine. Moreover,
he is one of the few old gentlemen who still goes
about London in a sedan-chair. He recently
forwarded to the president of the Jewish Board
of Guardians £99 for distribution to ninety-nine
poor persons in sums of £1 each, on the occasion
of the completion of the ninety-ninth year of his
age.

Items of Interest.

The family circle of the Japanese legation is
the largest in Washington, and the little Japanese
girl is said to be as gravely polite as any diplo-
mate living.

Ex-President Thomas Hill, of Harvard Col-
lege, has prepared an almanac for 1884, in which
the computations have been made according to the
new Eastern standard time.

A free school for women for instruction in in-
dustrial designing has been established by Mrs.
Florence E. Corey, in the Grand Opera House
building, Eighth avenue, New York.

The days of fabulous rates of interest in Cali-
fornia seem to be past. The savings banks in
San Francisco are lending money on mortgages
at 6 per cent. and paying the mortgage tax, and
yet they cannot find a market for more than a
third of their money.

In the course of a recent lecture in Baltimore
on the subject of food and the markets in their
relations to municipal hygiene Dr. John S. Bil-
lings affirmed that fifty-three diphtheria epi-
demics, seven scarlet fever epidemics, and twelve
typhoid epidemics in England had been directly
traced to the milk supply.

At Bacup, in England, recently a girl, aged
seven, died from inflammation of the brain,
brought on by overwork at school. The medical
officer in reporting the case strongly condemned
the practice of making young children do home
lessons at night. He said it worried them and
made them restless in their sleep.

A new law governing the ringing of church
bells in every parish of France provides that
hereafter it shall be regulated in every depart-
ment by an ordinance agreed upon by the Bishop
and the Prefect, the Ministre des Cultes settling
on appeal any point of difference between them.
The Mayor and the priest will each have a key to
the church, and hereafter M. le Cure, if he
chance to be a Reactionary, will not be able to
prevent the ringing of the parish bell for the
festivals of the Republic.

Russian papers are discussing with much con-
cern the rapid destruction of the forests. The
beautiful oak forests are becoming extinct; only
the borders of the celebrated chestnut woods of
Vassilgoursk, which date from the time of Peter
the Great, now exist; the forests which once
reached from the banks of the Volga and the
Don far into the steppes toward the Ural Moun-
tains have been destroyed, and in many central
provinces wood has become so expensive that
large consumers are considering the importation
of coal or the use of petroleum.

The Postmaster-General has issued the follow-
ing circular letter to Postmasters:—"In conse-
quence of the recent reduction in the letter rate
of postage, Postmasters are directed to exchange
for the public, as applications may be made, the
3 and 6-cent denominations of postage stamps
and stamped envelopes for others of different de-
nominations." Postmasters are informed that
under no circumstances must money be given in
exchange for stamps or envelopes. Stamped en-
velopes will be exchanged at their full current
rate. Stamped envelopes bearing printed cards
and special request as well as ordinary stamped
envelopes, are to be exchanged, also stamped en-
velopes that bear printed addresses.

Farm and Garden.

HARDY PERENNIAL PLANTS.—Hardy perenni-
al plants are among the most satisfactory adorn-
ments of a country home—or of a city home
either, for that matter. They offer endless vari-
ety of form, habit and color in flower and foliage,
and now that the frost has cut them down we
know that the roots still remain, and that, if prop-
erly cared for, they will be stronger and better
than ever. Even the hardiest of them will come
through the Winter in better condition for a lit-
tle protection with some straw marsh, hay or
other litter. Take a note of those which have
grown into large clumps and separate them in
early Spring. They will flower more freely, and
you can make your neighbor happy by giving
him your surplus.

PACKING BUTTER.—The president of the
Boston Butter, Cheese, and Egg Association says:
"A serious obstacle in the butter business is that
farmers will persist in packing butter in the tub.
The tubs should be soaked in the strongest salt
and water that you can make for at least twenty-
four hours. Then wet a cloth in strong brine
and put it in the bottom of the tub before pack-
ing. After the butter has stood about three days
there will be a little space between the tub and
the butter, caused by the butter solidifying. Put
in enough strong pickle to fill this space between
the butter and the tub. This is the only way to
pack butter and have it keep perfectly. The
average number of pounds of milk for a pound of
butter is twenty-four. Salt is the best preser-
vative. Butter should never be overworked, and
should be worked by hand and packed immedi-
ately. Ice should be kept in the milk room to
condense impurities."

BITING HORSES.—Horses have been success-
fully cured of this vice by putting a piece of
hard wood, an inch and a half square, in the ani-
mal's mouth about the same length as an ordi-
nary snaffle-bit. It may be fastened by a thong
of leather passed through two holes in the ends
of the wood and secured to the bridle. It must
be used in addition to the bit; but in no way to
impede the working of the bit. Rarey adopted
this plan with the zebra, in the Zoo, which was a
terrible brute at biting. Mr. Rarey succeeded,
however, in taming and training him to harness
and drove him through the streets of London.
Animals with this vice should be treated kindly
in the stable, and not abused with pitchfork
handles, whips, etc. An apple, crust of bread,
a piece of beet, etc., and a kind pat, but firm,
watchful hand and eye, with the use of the above
wooden bit, will cure the most inveterate biter.
The fact that he cannot shut his mouth or grip
anything soon dawns upon him, and then he is
conquered.—*Toronto Globe.*

PARSLEY IN WINTER.—It is very easy to
have a supply of parsley all winter. Take up
the plants from the garden, cut off all but a few
small leaves at the centre of the tuft, and plant

them in a box of good soil. Another method is,
to take a keg—a nail keg will answer; bore
numerous inch or inch-and-a-half holes in its
sides. Place the parsley with the crown at the
holes and the roots extending horizontally into
the keg, gradually filling in with earth to hold
them in place. Finish by planting some roots
upright at the top. Either box or keg, if sup-
ported at a kitchen window and watered as need-
ed, will give a supply of fresh leaves all winter.
The residents of cities who have no gardens can
buy parsley for this purpose in the markets, as it
is usually sold with the roots attached. Those
who are fond of parsley as a seasoning, and do
not care to be at the trouble of raising it as
above, may dry it readily and find it about as
good as when fresh. Spread the leaves thinly on
the pan; when the stove oven is not very hot,
place this in it, and leave the door open. The
parsley will dry very quickly; as soon as it is
crisp, rub it between the hands into a powder,
which is to be kept in bottles tightly closed.—
American Agriculturist.

Books and Periodicals.

Any of the books here noticed can be had through our
Publication House, 907 Arch Street.

KADESH-BARNEA: Its Importance and probable
site, with the story of a Hunt for it. Includ-
ing studies of the Route of the Exodus and
Southern Boundary of the Holy Land. By
H. Clay Trumbull, D. D., Editor of "The
Sunday-School Times." New York, Charles
Scribner's Sons, 1884. pp. 478. Price, \$5.

We took up this work expecting to find it very
dry, and half resolved to commit it to some first-
class oriental scholar for an intelligent apprecia-
tive notice. We found it, however, a very read-
able and fascinating book, which we were not
disposed to lay aside until we had finished it.
There is plenty of critical learning in it, and a
great many authorities are cited, but nearly all of
that flows over into convenient foot-notes, leaving
the ordinary reader to pursue what may be called
the narrative without interruption.

The simple name on the back of the book
would seem at first to promise little outcome, and
hardly justify so large a volume. But Kadesh-
Barnea is such an important place that its proper
location will throw great light upon much Old
Testament history. It is a question now whether
the forty years of the children of Israel in the
wilderness was spent in continual marching. It
is more probable that much of the time was
spent at this one place, which was at least a rally-
ing point from which they may have ventured
often, but to which they returned as their base of
operations. To find such a place—answering to
the descriptions of the Bible in its manifold refer-
ences, has long been the desire of Christian
scholars and travelers, but, until very lately,
their efforts have seemed to be in vain. It appears
that some years ago Rev. John Rowlands, an
English clergyman, who was a friend and com-
panion of Canon Williams, then Chaplain to
Bishop Alexander of Jerusalem, really made the
discovery; but no traveler has since been able to
confirm his reports, and his statements were be-
ginning to fall into discredit. It now appears
that this lack of information has been due to
the jealousies and feigned ignorance of the
Arab tribes, who have made it a point not
only to keep Christian travelers from going to
the place, but to deny its existence to them.
By a combination of circumstances and persistent
pluck, Dr. Trumbull, in 1881, suc-
ceeded in getting through the obstacles placed in
the way of former investigators. He found the
places described by Rowlands, and much besides;
and his discoveries have called forth this book.
All that is said on the general subject in the
Bible, and all mention made of it by uninspired
historians and geographers is here gathered
so as to set the subject in full before the reader.
The most spicy section of the book is Dr. Trum-
bull's own search on the spot, and his success in
finding it. There is no doubt about the accuracy
of the account he gives, and this not only con-
firms the biblical descriptions of the place itself,
but helps to determine the southern boundary of
the Holy Land, and the course of the Journey of
the Chosen People. It is astonishing to catch
the new glimpses of light that are opened in the
book and to weigh their bearing on Old Testa-
ment Exegesis. We would not be surprised to
find Dr. Trumbull's work sought after not only
by oriental scholars, but by a majority of minis-
ters who desire information on this interesting
subject. We can only add that Charles Scrib-
ner's Sons have published the work in their
usual excellent style. All the material in the
book is good; the typographical execution first-
class, and binding neat and substantial. The
map in the pocket of the cover is useful.

The **NORTH AMERICAN REVIEW** for January
presents a table of contents possessing in the
highest degree the character of contemporary
human interest. First, the opposite sides of the
question of "Ecclesiastical Control in Utah" are
set forth by two representative men, whose com-
petence for the performance of the task under-
taken by them respectively admits of no doubt,
viz: President John Taylor, the official head of
the Mormon Church, and the Hon. Eli H. Mur-
ray, Governor of the Territory of Utah. Senator
John I. Mitchell writes of the "Tribulations of
the American Dollar," recounting the strenuous
efforts of the people of the United States to ex-
tinguish the national debt, and contending that it
is imperative today to settle definitely the
question, whether we shall have dollars of unequal
commercial value in circulation. In an article
entitled "Theological Re-adjustments" the Rev.
Dr. J. H. Rylance insists upon the necessity of
eliminating from the formularies of belief and
from the current teachings of the churches, what-
ever in the pulpit or the Sunday-school, all doc-
trines and all statements of supposed facts which
have been discredited by the advance of exegeti-
cal scholarship, and by the progress of natural
science. Senator Henry W. Blair, taking for his
theme "Alcohol in Politics," declares his belief
that another irrepressible conflict is at hand, and
advocates the submission to the people of an
amendment to the United States Constitution
prohibiting the manufacture, sale and importation
of intoxicating liquors. No one who read
in the December REVIEW the first half of "The
Day of Judgment," Gail Hamilton's incisive re-
view of the domestic life of Thomas Carlyle, will
forego the pleasure of perusing the latter half in
the current number. "Evils Incident to Immi-
gration," by Edward Self, is a forcible statement
of the mischiefs wrought by the importation into
our social and political life of an enormous an-
nual contingent from the lowest stratum of the
population of Europe. Finally, the subject of "Bri-
bery by Railway Passes" is discussed by Charles
Aldrich and Judge N. M. Hubbard. Published
at 30 Lafayette Place, New York, and for sale by
booksellers generally.

HARPER'S MAGAZINE for January is a worthy
sequel to the brilliant Christmas number of that
periodical. The opening paper is a personal
sketch of the poet Whittier by Harriet Prescott
Spofford, beautifully illustrated by Harry Fenn.
A fine portrait of Whittier in the frontispiece of
the number. The new novel by William
Black, "Judith Shakespeare," is the literary
event of the season. It is as masterly in deline-

tion of human sentiment as in its description of
nature, and it has the very atmosphere of Shaks-
peare's period. It is illustrated in Abbey's best
style. One of these illustrations is printed sepa-
rately on heavier paper. This number con-
tains the second part of E. P. Roe's new novel,
"Nature's Serial Story," with beautiful illustra-
tions by Gibson and Dielman. Miss Con-
stance Fenimore Woolson contributes a paper on
"Mentone," which is at the same time a descrip-
tive paper and a character sketch, finely illus-
trated. Nothing could more readily or ef-
fectively revive the popular interest in our de-
clining merchant marine than Mr. G. W. Shel-
don's admirable paper on "The Old Packet and
Clipper Service," of which New York will always
be proud. It is only a memory, but a brave and
inspiring one. Colonel Higginson resumes
his "American History" series with a paper en-
titled "The Birth of a Nation," with some excel-
lent illustrations by Howard Pyle. Thomas
A. Janvier gives us a Mexican ghost story,
"What was seen by Juan Valdez in Saltillo,"
and a Christmas story, entitled "Miss Cassy's
Christmas-box," is contributed by "A Working-
Girl." William C. Prime gives a personal
sketch of James Buchanan, *apropos* of the recent
publication of Judge Curtis's biography. A full-
page portrait, engraved by Kneell, illustrates the
article. Mrs. H. C. Bunney's article, "City
Athletics," will surprise even New Yorkers, few
of whom know to what extent athletic sports are
carried on in what the author aptly calls "The
Amateur Athletic Capital of the World." In
the Easy Chair Mr. George William Curtis
discusses Italian opera in New York, Mr. Irving
and Miss Terry in the "Merchant of Venice,"
"The Theory and Practice of Popular Govern-
ment," and other timely subjects. Charles
Dudley Warner opens a very entertaining draw-
er with a humorous dissertation on the division
of time. The other departments are admirably
well sustained.

CHRISTIAN THOUGHT. December, 1883. No.
6. Edited by Charles F. Deems. Contents:
"Design in the Elementary Structure of the
Universe," by Professor B. N. Martin, New
York City; "The Ego in Conscience," by
Llewellyn D. Bevan, D.D.; "Paul's Treatment
of the Theistic Question," by Rt. Rev. Bishop Co-
terill, Edinburgh. New York: E. B. Treat,
Publisher, 757 Broadway. \$1.50 a year; 15 cts.
a number.

General Sherman's retirement from the army
lends timely interest to the frontispiece of the
January CENTURY, and is evidence to the eyes
that General Sherman has been retired by law
before his bodily and mental powers have even
begun to decline. His life, his character, and
his services to the country are discussed by E. V.
Smalley in a fresh and authoritative paper, which
contains several good anecdotes. General Grant
has assisted in making the paper exact and val-
uable with reference to war history by giving im-
portant information and by reading the proofs.
"Garfield in London" is an account, in the
main, of President Garfield's experiences and
impressions while in the British capital, be-
ing extracts from his journal of his trip to
Europe, in 1867, in company with his wife. His
views on English politics and on prominent men
like Bright, Disraeli, Gladstone, and Spurgeon,
have a strong autobiographical interest. The
most interesting of French institutions, the
Academy, with its "Forty Immortals," is made
the subject of a gossip paper, by the author of
the striking biographical sketch of "Gambetta,"
which was printed in the CENTURY for last
March. Portraits of thirteen of the most widely
known Academicians illustrate the writer's crisp
characterizations. A portrait and biographical
notice of the Hindoo girl, "Toru Dutt," calls
attention once more to the remarkable command
of English possessed by this young poet, who
died when she was only twenty-one. "In
Wordsworth's Country" is an English prose pas-
toral by John Burroughs, who says that "Shake-
speare is the universal genius, but Wordsworth's
poetry has more the character of a special mes-
sage, and a message special and personal to a few
readers." "Edinboro Old Town," by An-
drew Lang, is the opening article of the number,
and is profusely illustrated by Pennell. Both
the writer and the artist have felt the ro-
mantic and picturesque influence of "Auld Reek-
ie." In the "Log of an Ocean Studio" is de-
scribed a vacation voyage to Europe of seven
New York artists, who amused themselves with
decorating one of the steamer's cabins. The
illustrations, taken for the most part from the
cabin pictures, are by Wm. M. Chas. J. Carroll
Beckwith, Frederick P. Vinton, Robert Blum,
Arthur Quartley, A. A. Anderson and F. H.
Lungren; C. C. Buel contributes the "Log."
"Husbandry in Colony Times," is perhaps
the most popular of Dr. Edward Eggleston's
studies of colonial life. Nearly every one of the
chief staples of the country has a romantic his-
tory. Many curious illustrations add to the in-
terest of the paper. In fiction, the January
number is notable for the conclusion of "The
Bread-winners," the third part of Mr. Cable's
romance, "Dr. Sevier"; the second part of Robert
Grant's New York story, "An Average Man";
and a humorous story by Frank R.
Stockton, entitled "His Wife's Deceased Sister."
The poetry of the number is contributed
by Henry Tyrell, Miss Caroline May, Henry
Gillman, Mrs. Elizabeth R. Bianciardi, James
Herbert Morse, and Miss Eliza Calvert Hall;
and the "Brica-Brac" verse by John Vance
Cheney, Samuel Minturn Pick, Miss Grace Dan-
io Litchfield, R. W. G., and others. "Topics
of the Time" contains editorials on a great
variety of interesting subjects.

LITTELL'S LIVING AGE. The numbers of the
Living Age for the weeks ending Dec. 15th and
22d, respectively, contain The New Birth of
Christian Philosophy, by William Barry, D. D.,
Contemporary Review; The Sun's Corona, by
Richard A. Proctor, Nineteenth Century; The
Rock of Cashel, Month; An Annamese Deca-
logue, Saturday Review; Jews at Jobar, Satur-
day Review; Jersey, Macmillan's Magazine;
French Convict Marriages, Chambers' Journal;
Old Postal Days in San Francisco, Gentleman's
Magazine; Beards, Spectator; The Copts, Con-
temporary Review; Saint Teresa, Quarterly Re-
view; The Modern Nebuchadnezzar, Longman's
Magazine; Venice in the East end, Pall Mall
Gazette; The Mole, Chambers' Journal; Mr.
Ruskin on "Punch," Pall Mall Gazette, together
with choice short stories, poetry and miscellany.
For fifty-two numbers of sixty-four large pages
each (or more than 3,300 pages a year) the sub-
scription price (\$8) is low; while for \$10.50 the
publishers offer to send any one of the American
\$4.00 monthlies or weeklies with the LIVING AGE
for a year, both postpaid. Littell & Co., Boston,
are the publishers.

LIPPINCOTT'S MAGAZINE for January contains
an amount of varied and entertaining reading,
which gives the best assurance of the good things
to be expected during the coming year. It opens
with a description of the new Public Buildings
of Philadelphia, written with marked ability, and
copiously illustrated. "Notes of Conversations
with Emerson," by Pendleton King, brings up
very vividly the figure of the great New England
thinker in the simplicity of his Concord home.
"Matthew Arnold in America," by L. J. Swin-
burne, is an appreciative criticism, treating main-
ly of those points in Mr. Arnold's teachings
which have a special application to American
social life. "Hawaii Pooled," by Belle Osborne,
is an amusing account of the recent coronation of

King Kalakaua, with many capital illustrations
from sketches by the writer. "Undergraduate
Life at Oxford," by Norman Pearson, an account
of the great flour mills of Minneapolis, by F. G.
Curtis, and the first of a series of papers on
"Healthy Homes," by Felix L. Oswald, are all
interesting and instructive articles. The opening
chapters of "Sebia's Tangled Web," a short se-
rial story, by Lizzie W. Champney, "Christmas
Eve at Tuckeyho," by Sherwood Bonner, and
"Whither Curiosity Led," by Charles Dunning,
constitute the fiction in this number, and will be
found very attractive. There is the usual variety
of short papers in the "Gossip," and the notices
of new publications, principally holiday books,
are numerous and discriminative.

Married.

On December 5th, 1883, by Rev. S. F. Laury,
at the residence of the bride's parents, Mr. Fred-
erick Shuts to Miss Mary A. Harnish, both of
Kent county, Del.

At the residence of the bride's father, Elder
Samuel Blackburn, December 12, 1883, by Rev.
A. P. Horn, Mr. Geo. F. Herman to Miss Alice
L. Blackburn, all of Catawba county, N. C.

At the Reformed parsonage, Walkersville,
Md., on October 10th, 1883, by Rev. S. M.
Hench, Capt. Benjamin Smith to Miss Catherine
Cramer, both of Woodsboro, Frederick county,
Md.

At the residence of the bride's parents, near
Frederick City, Md., on the 11th inst., by Rev.
S. M. Hench, Clinton E. Rensburg to Miss Alice
G. Breneman, both of Frederick county, Md.

Obituaries.

DIED.—On the 6th of December, 1883, near
Mt. Bethel, Northampton county, Pa., John
Correll, aged 84 years, 3 months and 16 days.

Father Correll was one of the oldest members
of Christ's Reformed congregation at Stone
Church, Pa. His long life of industrious toil
was blessed with robust health, until about two
years ago, when he was stricken with paralysis.
Since then he had been much confined to the
house, which appeared to be his severest trial.
During the last months of his life he became
more resigned, and quietly awaited his expected
end. Unable to attend the services of the sanc-
tuary, his pastor ministered to him privately.
His death was a peaceful dropping of a ripened
soul from time to eternity. The large church
was filled with friends and neighbors who came
to pay their tributes of love and respect as we
laid his body to rest. He leaves several sisters
and a widow—all past "three-score and ten,"
who are ready to depart, and be forever with
the Lord, yet patiently await His appearing.
Their meditation of Him must be sweet, as they

"think on mercies past
And future good improve,
And all their cares and sorrows cast
On Him whom they adore."

DIED.—Elder J. R. Pague, at his home in
Shippensburg, Pa., on December 5th, 1883, at
the age of 46 years.

Elder P. had been a patient sufferer from ill
health for over twenty years. Yet he succeeded
in building up an enviable reputation, of which
his family may justly be proud. He always
lived in Shippensburg. He was baptized in in-
fancy and became a confirmed member of the
Reformed Church on January 1st, 1859, under
the pastorate of Rev. F. A. Rupley. His zeal
and faithfulness as a member turned his heart
toward the Christian ministry, but feeble
health kept him from entering upon the
arduous labors of that office. He, however,
succeeded in filling every other office but the
ministry. From a faithful deacon he became an
elder in the true sense of that word, and so great-
ly did he magnify that office that he remained in
it till he was called to his reward. He repre-
sented his congregation in the Classis of Mercers-
burg for years, also in the meetings of the Poto-
mac Synod. He was an ardent lover of the min-
istry, and his last article in the MESSENGER was
an earnest plea for increased funds for the Dis-
abled Ministers and their Widows' Society.

Elder P. was a truly humble man. He ever
estimated himself and his best deeds at the lowest
value. He possessed a cultivated mind and a
heart as tender as a child's. He loved to sit for
hours and talk on the most profound doctrines in
theology. He was a most faithful and devoted
father, and has left the imprint of his loving dis-
position on his four dear children, who, together
with a devoted widowed mother, are left behind to
mourn his loss. He died as he lived, in the sweet
repose of an unshaken faith in Jesus. He passed
away as one falling asleep. Before his departure
he spoke words of tenderest affection to each one,
bidding each to be faithful; after this he repeat-
ed the Apostles' Creed and Lord's Prayer, to-
gether with some passages of Scripture, then fix-
ing his eyes upon his pastor with a look almost
divine, folded his hands, and fell asleep in Jesus,
blessed sleep.

All with whom he associated will miss him,
but he has bequeathed to his family and friends the
sacred legacy of an untarnished character which
will remain, and, while remaining, will exert an
influence for good far greater than the influence
of wealth or monuments of marble or brass. He
was planted in the house of the Lord, and will
flourish in the courts of our God. He was faith-
ful over a few things and has entered into the
joys of his Lord.

We will no more see his conspicuous figure in
our church assemblies on earth, but among the
saints in glory everlasting we shall surely behold
him face to face.

J. B. S.

DIED.—Near Millisburg, Pa., Dec. 14th, Dea-
con Samuel P. Ruhl, aged 49 years, 10 months
and 17 days.

He was not only a kind neighbor, but also a
godly man. For many years he was a deacon—
active, watchful, cheerful, useful. He had been
sick for more than a year, but not seriously so
until shortly before his death. When asked to
leave some of his property to the Church he said,
"Yes, I will. I have long intended to do so."
Two weeks later, when urged not to delay this
godly purpose, he said again he would surely
attend to it in good time. But, alas! within
three days he began to sink, and two days after-
ward he was in heaven. How often the Church
thus loses! He gave his congregation the ground
for a new church, and money, besides. The
church is almost done—but he has been called to
a better service.

Acknowledgments.

Orphans' Home.

Received from Mite Soc of St Bartholo-
mew Ch, Watonsdown, Pa, Rev J K
Millet, \$12 00
Box of quilts and dry-goods, 20 00
Mite Soc, 1st Ref Ch, Rev H Mosser, 20 00
Rev S S Overton, Bradford county, per G
O Musselman, 7 00

D. B. ALBRIGHT, Supt.

Religious Intelligence.

At Home.

The Rev. J. J. Pomeroy has been elected pastor of the Central Presbyterian Church, Chambersburg, Pa.

In 1874 the total contributions for Foreign Missions in the Methodist Church South amounted to \$37,000; in 1882 the church paid \$188,272.82—a noble advance in one decade.

A new school building will be erected by the Orthodox Friends' meeting in Westtown, Chester county, Pa., next spring. The proposed structure will cost about \$300,000, and \$285,000 of the amount needed are already in hand.

In the Calvary Baptist church, New York, and the Warburton Avenue Baptist church, Yonkers, at the celebration of the Lord's Supper the bread is retained by each member until the pastor and deacons are served, when all eat the bread at the same time.

Ira C. Billman, disfellowshipped in 1879 by the Toledo Conference (Ohio) for non-evangelical sentiments, has been engaged as a supply by the staid old Congregational church in Killingworth, Conn. For the last four years he has been serving Unitarian churches in Michigan and practicing law.

A Baptist paper thinks some of the American deacons might do well to emulate the politeness of their brethren of Pere Hyacinthe's church in Paris, who say "Thank you" to all those who contribute as they pass the plate. "We have seen deacons," says the paper referred to, "present the plate as though it were a revolver."

The expenses incurred in fitting up the Presbyterian Ministers' House at Perth Amboy, N. J., and in sustaining the institution to December 1, 1883, amount to about \$13,000. Of this sum about \$6,000 have been received in special gifts. There remain \$7,000 yet to be collected. There are now fifteen inmates at the House, and more are expected soon.

Rev. Henry D. Wood, colored, a native of Trenton, N. J., and a graduate of Lincoln University, has been laboring for more than two years in North Carolina, with his centre at Carthage. He has organized four churches, each having a Sabbath-school. Of his work and the character of his people, he says:—"The membership of the churches, numbering about 150, are of the best of the people, though poorest of the poor. That much of their poverty or destitute condition is due to their thoughtlessness and improvidence is too true; but it is also true that their improvidence is, for the most part, due to their early training."

Abroad.

It is said that over thirty different agencies are engaged in evangelical work in Italy.

The Archbishop of Canterbury has consented to be the patron of the London "Home for Trained Nurses and Paying Patients."

The Prussian Bible Society has existed since 1815, comprises 168 branches, and distributed last year 65,125 Bibles and 15,000 New Testaments.

Rev. Dr. Wilson, for participating in the Salvation Army meetings, has been formally dismissed from the curacy of St. George's Cathedral, at Kingston, Ont.

Berlin has a Church Choir Union, organized last October, with a membership of 1,000 pastors and organists, whose primary object it is to further liturgical worship.

The census of missions to be taken next year will, it is said, show an increase of 200,000 Christians in India, Ceylon and Burmah for the last ten years—500,000 in all.

From the year 1871 to 1880 the number of native ordained preachers in India increased from 225 to 389; at the present day, 1883, the number is supposed to be 500 at least. Accordingly, the number has more than doubled in twenty years.

Figures showing the growth of Christianity since its early stages have been compiled, and are as follows:—Day of Pentecost, 3,000; end of first century, 500,000; reign of Constantine, 10,000,000; eighth century, 30,000,000; Reformation, 100,000,000; in 1883, 450,000,000.

The oldest pastor in the Reformed Church of France, M. Lourde, of Laplace, has at the age of 96, recently taken part in the ceremony of ordination of a young student of Montauban. The oldest Geneva clergyman, M. J. L. Claparede, has just died at the age of 87.

The Pope has shown a conciliatory spirit toward the Belgian Government in his nomination of a successor to Cardinal Archbishop Deschamps, Primate of the Belgian Church. His choice has fallen on Bishop Goossens, of Namur, who is known as a prelate of moderate views.

The Roman Catholics of Germany kept the 10th of November as a day of prayer and fasting on account of "the erring brethren, the Protestants, who are in danger to lose faith and virtue, salvation and eternal bliss. They are children crying for the bread of life, and there is nobody to break it to them; they thirst for the springs of salvation, and there is nobody to open them!"

A French rural priest's salary averages \$240 of which half comes from the State and half from the Commune. He pays no rent and gets some presents of food usually. The Commune grant is revocable by the Commune authorities, and is liable to be cut off if he comes to loggerheads with them. Appeal in this case is to the Prefect, who can, if he pleases, decree out of the funds of the department an equivalent.

Dr. Daniel Schenkel, the head of the radical wing of the German Protestantverein, has resigned his professorship in the University of Heidelberg and retires into private life. He was a prominent man 20 years ago, but is now almost forgotten. His liberalism found little favor with the great majority of the churches and of the students too. The theological faculty at Heidelberg has eight professors, who lecture to 54 students only, while 638 students read theology with 15 professors at Leipzig.

The Dutch Reformed Church of South Africa has not, until late years, interested itself for the salvation of the native brethren. Some of their churches used to be, it is said, bear the legend, "Dogs and Hottentots not admitted," expressive of the contempt the Boers had for the poor negro, who scarcely seemed to them equal to the more intelligent beasts. The London Missionary Society has sent a fraternal address to the ministers and members of the Communion in the Transvaal, which is designed to awaken a greater interest for the salvation of the poor African among them.

It is a noteworthy point that the Waldenses are now putting forth an effort to recapture the old ground in Calabria from which they had been driven three hundred years ago. Signor Pons, whose forefathers were among the few that escaped massacre, visited the old scenes last summer. He found a remnant of the old colony people speaking the dialect of Angrognà, wearing the same dress, having the same manners and customs, retaining the old traditions, and proud of

their Piedmontese origin. He spoke to them in the Angrognà dialect and was perfectly understood. They would exclaim, "He is our brother; he comes from the country of our people." They remember the persecutions to which their people had been subjected. "They have a strong aversion to confession," Signor Pons is engaged in an effort to rekindle the old fire.

The McAll Mission in Paris has been reinforced by a practical Christian worker designed to benefit the thousands of working girls in the French capital. The plan originated with an American lady, Miss Atterbury; and she has been ably assisted by the Countess de Castries, the Baroness de Langsdorf and other French ladies of influence. The first named is president of the mission, which has rooms at No. 8 Rue Jean Jacques Rousseau, near the Louvre. Provisions are made whereby working girls may come to the rooms, which are open from noon to 10 P. M., and take their meals, write their letters and enjoy the use of the library. Social and religious meetings, and classes in music, drawing, painting and in the general branches of education are provided. A large proportion of the funds have come from friends in the United States.

Art needle-work and valuable embroideries are frequently ruined, or their beauty much impaired by washing them with ordinary soap, which is too rank for such delicate articles. A simple, and the proper method is to make suds of hot water and Ivory Soap, and allow to cool till lukewarm. This solution, while very effective, is perfectly harmless.

Free of charge. A full size cake of Ivory Soap will be sent to any one who can get it for their grocer, if six two-cent stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

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Negotiators of Mortgage Loans.
(Please mention this paper.) ST. PAUL, MINN.

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Crick, Sprains, Wrenches, Rheumatism, Neuralgia, Sciatica, Pleurisy, Pains, Stitches in the Side, Backache, Swollen Joints, Heart Disease, Sore Muscles, Pain in the Chest, and all pains and aches either local or deep-seated are instantly relieved and speedily cured by the well-known **Hop Plaster**. Compounded, as it is, of the medicinal virtues of fresh Hops, Gums, Balsams and Extracts, it is indeed the best pain-killing, stimulating, soothing and strengthening Porous Plaster ever made. Hop Plasters are sold by all druggists and country stores. 25 cents or five for \$1.00.
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BAKER'S Breakfast Cocoa.
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TIME TABLE—MAY 21st, 1883.									
Stations.	N. O. Exp.	Acc'n Train	Mail	Phd. Exp.	Carl. Exp.	Hv'g. Exp.	N. O. Exp.	Acc'n Train	Mail
UP TRAINS.									
Leave Baltimore	11 20	4 30	7 40	11 05					
" Philadelphia									
" Harrisburg	3 15	7 35	11 30	4 05	6 30	8 55			
" Mechanicsburg	3 38	8 04	11 50	4 30	7 00	9 20			
" Carlisle	4 00	8 30	12 10	4 55	7 25	9 43			
" Newville	4 23	8 55	12 30	5 20		10 06			
" Shippensburg	4 44	9 19	12 50	5 45		10 32			
Ar. Chambersburg	5 07	9 45	1 08	6 08		10 55			
Lv. Chambersburg	5 15	9 50	1 10	6 12					
" Greencastle	5 35	10 14	1 30	6 35					
Ar. Hagerstown	6 00	10 40	1 50	7 00		A. M.†			
Lv. Hagerstown	A. M.	10 45	2 00	7 05					
Ar. Martinsburg	DAILY	11 30	3 20	7 50		6 05			

* On Saturdays this train will leave Harrisburg at 5 30 P. M.
† Monday Morning Accommodation.

Stations.	Hv'g. Exp.	Sat. Train	Mail	Day Exp.	Mail	N. Y.
DOWN TRAINS						
Lv. Martinsburg				DAILY		DAILY
Ar. Hagerstown	8 50	7 54	P. M.	3 48	P. M.	
Lv. Hagerstown	P. M.	8 00	1 35	3 55	9 05	
" Greencastle		8 28	1 58	4 23	9 25	
Ar. Chambersburg	A. M.	8 50	2 30	4 45	9 50	
Lv. Chambersburg	4 30	Carl.	8 55	2 20	4 55	9 50
" Shippensburg	5 53	Acc'n	9 19	2 40	5 21	10 10
" Newville	5 15	A. M.	9 42	3 00	5 46	10 30
" Carlisle	5 42	7 30	10 08	3 20	6 15	10 50
" Mechanicsburg	6 06	7 57	10 33	3 42	6 46	11 10
Ar. Harrisburg	6 35	8 30	11 00	4 05	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20		3 15	7 25		2 55
" Baltimore	10 20			7 20		
	A. M.		P. M.	P. M.		A. M.

C. V. R.—SOUTH PENN. BRANCH.

C. V. R.—SOUTH PENN BRANCH.					
Mixed Train	Mail Train			Mail Train	Mixed Train
A. M.	P. M.			A. M.	P. M.
9 50	4 15	Lve..... Chambersburg.....	Arr	8 45	3 55
10 03	4 35	".....".....".....".....		8 50	3 30
11 20	5 15	".....".....".....".....		9 45	2 19
12 00	5 35	".....".....".....".....		7 20	1 30
12 15	5 45	Arr..... Richmond.....		7 10	1 14
A. M.	P. M.			A. M.	P. M.

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1884. 1884.
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AND

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Continued from Fifth Page.

ship. Both congregations have always supported the same pastor. Rev. C. Wisner succeeded and was shepherd of the two flocks for a period of about five years. It was through his labors that the church was placed on a solid, financial basis after wiping out the old church debt. The present enlargement of the building was suggested some time last summer and completed under the watchful care of Rev. E. D. Miller. The church is now thirty-six by fifty-eight. The extra eight feet was added as a vestibule. The gallery forming a sitting capacity for about seventy-five worshippers. A spire winding its way towards the heavens gives a pleasant and very neat appearance to the outside of the structure. The interior has been very well remodeled and improved. Dr. A. H. Strickler, 144 E. 11th St., has succeeded the old one. New lamp receivers have been placed on either side of the pulpit, which gives the place an air of sacredness. A new chandelier has succeeded the old ones. Take it all in all, the members of the Trinity Reformed church, of this little city, with the surrounding vicinity, can now be justly proud of the new improvement.

Grutli, Tenn.—The Rev. J. Bollenbacher organized a Reformed congregation at Grutli, near Belvedere, Tenn., three years ago, with but a small number of members. The Head of the Church has blessed his work to such an extent that the homeless people are now often enabled to gather under their own vine and fig tree to worship the God of their fathers, as they were accustomed to do in the Fatherland. The Lord open the gates high and wide for the Reformed Church in Tennessee!

Miscellaneous Items.

The form of a constitution for a missionary society will be found in the new Reformed Almanac; and certificates of membership in missionary societies, can be had by applying to Rev. J. O. Miller, D. D., York, Pa., President of the Board. As persons continue to apply to the Superintendent of Missions for these documents, he wishes them to apply at the right place.

Excerpts from Letters.

Let Reformed literature be now circulated more industriously than ever. This ought to be a good year for the Reformed Church Publication Boards, East and West. In 1884, we look not only for memorial offerings but also memorial legacies, in honor of the sainted Zwingli. Remember the Lord in your last Will, ye rich. An intelligent lady, who recently read Jean Grob's Life of Ulrich Zwingli, said: "This makes me love my church still more. I am now more thoroughly Reformed than ever."

The Reformed and other people along the Lehigh are fully alive to the importance of the approaching 400th anniversary of Zwingli's birthday. One pastor ordered 500 copies of the Memorial Service, published by our Board, for the use of his congregation and Sunday school during the festival service.

The pastors in town and country are energetically at work preparing for the proper celebration of Zwingli anniversary. Ministers serving three or four congregations give one Sunday in January to each church and Sunday-school.

A correspondent says: The Christmas number of the MESSENGER is unanimously voted excellent. The ladies declare it "elegant." "It is an intellectual treat."

An elder of the Reformed Church recently told his pastor that Reformed people generally hear too little from the pulpit of the great and good men whose names adorn her history. The elder is right.

NOTICE.

The Executive Council of the Tri-Synodic Board of Missions of the Reformed Church, in the United States, will hold its quarterly meeting in the First Reformed Church, Lancaster, Pa., Jan. 8th, 1884, at 10 o'clock A. M.

J. O. MILLER, Pres.

General News.

Home.

The Methodist church at Attleboro, Mass., was burned on Sunday morning.

Ralph P. Lowe, ex-Governor of Iowa, died in Washington on Saturday night, aged 78 years.

Notice was given on Saturday night that the Philadelphia and Reading Coal and Iron Company's mill in Reading will be closed on January 1st for an indefinite period. Three hundred hands will be thrown out of employment.

At a large meeting of Gentiles—both Democrats and Republicans—held in Salt Lake City on Saturday night, resolutions were adopted approving the recommendations of President Arthur in regard to further legislation for Utah, and asking Congress to pass the laws recommended by the President. The course of Governor Murray, of Utah, was also endorsed.

The proclamation of President Arthur, suggesting that some appropriate religious exercises should be held in commemoration of the resignation of General George Washington as Commander of the Army during the Revolution, was issued too late for general observance, but the fact was referred to in many churches on Sunday, 23rd inst.

The weather in this section of the country has been very severe for the past few days. Heavy snows have fallen and a white Christmas assured. The following report from the *Ledger* of Monday morning, gives a summary:

Extremely cold weather prevailed during Saturday night and yesterday morning throughout New England and Northern and Central New York. Temperatures were reported of 19 to 20 degrees below zero at Bangor, Maine; 18 below at Rockland, Maine; 20 below at Concord, New Hampshire; 22 to 30 below at Hanover, New Hampshire; 26 below at Berne, Vermont; 18 to 28 below at Bellows Falls, Vermont, and its vicinity; 15 to 18 below at Plymouth, Mass.; 10 to 20 below at Worcester, Mass., and 12 below at Boston. The harbor at Plymouth was frozen over. Last night there was a further fall of about 10 degrees at Bellows Falls, but at Boston there was a rise of 14 degrees—to 2 above zero—with a fall of snow. The cold wave in Central New York reduced the temperature to from 8 to 15 below zero. Yesterday was the coldest day of the season in St. John, New Brunswick, the thermometer registering 18 below zero. Snow fell at Petersburg, Virginia, on Saturday night and yesterday morning to the depth of 4 inches, the storm extending to the North Carolina boundary. It began to snow at Baltimore at two o'clock yesterday afternoon, and the snow was still falling late last night. Telegrams received at an early hour this morning report a snow storm of wide area in the West, followed by sleet, in some places turning to rain, and greatly interfering with telegraphic communication. The storm was especially heavy in Michigan, Indiana and Southern Illinois. It commenced snowing at Pittsburgh in this State about daylight yesterday, and the snow continued until dusk, when a steady

warm rain set in, putting the streets in a terrible condition and floating many cellars. All the railroad trains were delayed, and the telegraph wires were prostrated in every direction. A disastrous flood in the Monongahela and Allegheny rivers is feared.

'Squire J. F. Mayes of West Alexandria, claims to have married 2,804 couples since 1802. He seems to have devoted himself to the business. "No marriage license required in Pennsylvania," is the information on his card.

Last week snow fell at Easton Pa., to the depth of 10 inches, and the storm continues. At some places, especially on the railroads, it is 2 feet deep, and all incoming trains are detained. Between Frank and Wilkesbarre it is 14 inches.

Disasters.
Two boilers at a Pittsburg oil works blew up on the 18th ult., killing two men.—Dorchester Co., Md. Crother's Ferry M. P. Church was burned down on Sunday week. The pastor, Rev. Mr. Sheridan, was preaching at the time of the breaking out of the flames. The pews, windows, doors, shutters, etc., were saved. Loss about \$1,000.—Twenty lives were lost by the wrecking of a schooner in a gale on Lake Superior last week.—Three cotton warehouses were burned in Baltimore on the 19th. Loss \$75,000. Two firemen were injured.

Foreign.

Ireland.

Jos. Poole was hanged in Dublin on the 18th inst., for the murder of John Kenney.—The Lord Mayor of London has received anonymous letters containing threats to blow up Newgate and London Bridge.—The houses of leading Irish Nationalists are closely guarded.

London, Dec. 19.—Mr. Gladstone was attended by policemen while at prayers to-day in the church at Hawarden.

Scotland.

Glasgow, Dec. 23.—The Anchor Line steamship Bolivia, Capt. Donaldson, from Glasgow for New York, has gone ashore at Wemyss, in the Clyde, and has filled with the water. Her passengers, numbering about 60, took to the boats, which remained along side the vessel for several hours in bad weather.

Germany.

The Crown Prince has returned to Berlin. The Emperor has expressed his satisfaction with the success of his son's journey.

Cologne, Dec. 22.—The *Gazette's* Paris correspondent says: "During his recent visit to England the Marquis Tseng concluded a secret treaty with England, the conditions of which are as follows: First, England engages after the taking of Sontay to offer her mediation with France. Second, China declares that the further concession she will make is the division of Tonquin and the relinquishment of her suzerainty in Annam. Bac-Ninh must remain Chinese. Third, England engages to mediate on the basis of the above conditions. Fourth, if by England's mediation a treaty in accordance with the desires of China is effected, China undertakes, within six months of the signing of the treaty, to cede the Island of Hainan to England."

Portugal.

Severe earthquake shocks have been felt at Lisbon.

Russia.

The Czar was injured by being thrown accidentally from a sled on the 10th inst. His shoulder was bruised and complete rest will be required.—The French Chamber of Deputies has refused to withdraw the prohibition against American pork.—Paris, Dec. 22. The Anarchists who were arrested for advertising and promoting the projected meeting in front of the Bourse on Friday, the 7th inst., and other Anarchists who were indicted for manufacturing explosives here, have been tried, convicted, and sentenced to terms of imprisonment varying from one week to six months. When the judgment was pronounced upon the prisoners by the court, several people in the audience shouted "Vive anarchie!"—Paris, Dec. 23. The Governor of French Cochinchina reports that the Council of Regency at Hué notified him that Hiepherna abdicated the throne of Annam and a new king, 15 years old, was crowned on December 23, under the name of Klenphua. The Annamite Minister of Finance, who is hostile to the French, then became the head of the Council. The crisis lasted several hours, during which the gates of the citadel were closed and Hué was placed in a state of siege. When the gates were reopened the death of Hiepherna was announced. The country was agitated, and armed bands occupied the suburbs of Hué and threatened the French Legation.

Egypt.

England will not attempt to reconquer the Sudan, nor permit Egypt to do it. The British government is willing that other powers should do it.

Constantinople, Dec. 23.—An Arab sheik, who is an intimate friend and relative of the Grand Sherif of Mecca, has just returned from the Hedjaz, bearing a message from the Grand Sherif and the Ulama of Mecca to the Sultan, assuring his Majesty of their loyalty to Abdul Hamid as Khalif, and that he need have no fear that the self-styled Mahdi will spread contamination or disaffection on the Eastern shores of the Red Sea.

The Sheik explains that the ruling caste in holy cities, though they have no great love for the Turks, have no wish to see them replaced as guardians of the shrines of Islam by hordes of savage negroes from the Sudan. "Islam," said he, "has seen too many False Prophets fall to fear the rise of one. He is a long way from Stambul, and a wide sea is between us."

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, December 24, 1883.

COFFEE.—We quote job lots as follows: Rio, low grades, at 9 1/2 @ 10 1/4; ordinary to low fair at 10 1/4 @ 11 1/4; fair at 11 1/4 @ 12; good at 12 @ 12 1/2; prime to choice at 12 1/2 @ 13 1/4; fancy at 13 1/4 @ 14; Santos, common to prime, at 10 1/4 @ 13 1/4; La Guayra, common to choice, at 11 @ 14 1/4; and Maracaibo, low grade to prime, with sales of 1600 bags; also, 120 mats, Java, at 18 @ 20.

FEED.—Sales of 3 cars fair Western Winter bran, spot, at \$16.25; 2 cars good do, at \$16.50, and 1 car choice do, at \$16.12 1/2 per ton.

FLOUR.—We quote: Western and Pennsylvania super at \$3.35; do extra, \$3.50 @ 4; Pennsylvania extra family, \$4.75 @ 5; Delaware do, \$5.25 @ 5.75; Ohio do, \$5.25 @ 6; Indiana do, \$5.25 @ 6; Minnesota bakers' clear, \$5 @ 5.50; do do straight, \$5.50 @ 6. Rye flour is steady, with small sales of pure at \$3.75 per bbl. Buckwheat flour is in better demand and firmer. Sales of 5000 lbs at \$3.40 @ 3.70 per 100 lbs.

WHEAT.—Sales of 600 bush rejected at 89c; 1200 bush No. 3 red, at \$1.04; No. 2 red offered at \$1.09; 2400 bush No. 2 Delaware red at \$1.12; 1200 bush do, at \$1.11; 600 bush No. 1 red, at \$1.12; 10,000 bush No. 2 red, January, at \$1.10; 15,000 bush do do at \$1.10; 10,000 bush do do, at \$1.09; 10,000 bush do, February, at \$1.13.

RYE.—Was quoted at 65c for prime Pennsylvania.

CORN.—Sales of 1800 bush new Western rejected, track, at 45 @ 48c; 1800 bush new Delaware rejected, track, at 52c; 7800 bush do do at 53c; 4800 bush new No. 3 yellow, in grain depot, at 54c; 1000 bush new steamer and No. 3 yellow, on dock, at 54c; 1500 bush steamer white, afloat, at 53 1/2c; 1800 bush do do, track, at 53 1/2c; 600 bush sail white in export elevator, at 60c.

OATS.—Sales of 5000 bush No. 2 white, January, at 40 1/2c, and 25,000 bush do, February, at 42 @ 42 1/2c, closing at the noon call as follows: No. 2 white, December, 39 1/2c bid and 40c asked; do January, 40 1/2c bid and 40 1/2c asked; do February, 42 1/2c bid and 42 1/2c asked; do March, 42 1/2c bid and 43c asked.

HAY AND STRAW.—We quote: Timothy—Choice Western and New York, \$15; do fair to good Western and New York, \$12 @ 14; do medium Western and New York, \$10 @ 11; mixed, \$9 @ 11; damaged and low grades, \$7 @ 8. Cut hay, as to quality, \$14 @ 15.50. Rye straw, \$12.75 @ 13. Wheat straw, \$9.50 @ 10. Oat straw, \$10 @ 10.50.

MOLASSES.—New crop New Orleans was quiet and quoted at 37 @ 55c, as to quality. Sugar-house molasses was dull at 14 @ 16c, the latter for extra heavy.

PETROLEUM.—Refined was quiet but steady at 9 @ 9 1/2c for bbls and 11c for cases. SEEDS.—Clover ruled quiet but steady; 25 bags prime sold at 9 1/2c. Timothy was dull and nominal at \$1.40 @ 1.50 per bush. Flax was scarce and firm at \$1.50.

SUGAR.—Raws were in limited demand by refiners, on a basis of 6 3/4 @ 6 5/8c per lb for fair to good refining Muscovados. Refined were barely steady at 8 1/2 @ 8 3/4c for powdered, 7 1/2 @ 8 1/4c for granulated, 7 1/2c for crystal A and 7 1/2 @ 7 1/4c for confectioners.

EGGS.—We quote: Pennsylvania and New Jersey extra, 31c; firsts, 30c; Delaware and Maryland extra, 30 1/2 @ 30c; firsts, 30c; Western extra, 30c; firsts, 28 @ 29c; ice-house, Pennsylvania, extra, 24 @ 26c; firsts, 20 @ 22c; seconds, 15 @ 17c; do Western and Canada extra, 23 @ 24c; firsts, 20 @ 22c; seconds, 15 @ 17c; lined, extra, 21 @ 22c; firsts, 19 @ 20c; seconds, 16 @ 18c.

GREEN FRUITS.—We quote: Apples—Western mixed cars, per bbl, \$3.50 @ 3.75; do Baldwin and Greenings, selected, \$3.75 @ 4; do New York mixed cars, per bbl, \$2.75 @ 3; do Genetines, per bbl, \$2.50 @ 2.75; do No. 2 Winter, per bbl, \$1.75 @ 2.25; do near by, sour, per bbl, \$1.75 @ 2.25. Cranberries, Jersey choice, per bush crate \$3.50 @ 3.75; do common and good, per bush crate, \$2.75 @ 3.25. Florida oranges, per 1/2 bbl box, fancy, \$4 @ 4.25; do do fair to good, \$3.25 @ 3.75; do do, rusty, \$2.75 @ 3.25.

VEGETABLES.—We quote: Potatoes—Early rose, per bushel, choice, 43 @ 45c; do fair to good, 33 @ 38c; Burbank and Hebron, choice, 40 @ 43c; do fair to good, 35 @ 38c; snowflake, 40 @ 43c; peerless, 30 @ 33c. Onions, yellow, per bbl, \$1.25 @ 1.40; do, per bushel, 40 @ 45c. Cabbage, per 100, \$5 @ 8.

PROVISIONS.—We quote: Beef—City family per bbl, \$13.50 @ 14; do, packets, \$12 @ 12.50; do, No. 1 mess, \$11; beef hams, \$24 @ 24.50; Indiana mess beef, in tin, \$24; dried beef, \$15 @ 16. Pork—Mess, new, \$16 @ 16.50; do, prime mess, new, \$15 @ 15.50. Ham—Smoked per lb, 12 @ 14c; do, S. P. fully cured, 11 1/2 @ 12c. Sides, smoked, 9c; do, in salt, 8c. Shoulders—in dry salt, 6 1/2 @ 6 3/4c; do smoked, 6 1/2 @ 7c. Shoulders—in pickle, 7 1/2c; do, smoked, 8 @ 8 1/2c. Bellies—in pickle, 10c; do, smoked, salt, 9 1/2 @ 10c. Lard—City refined, \$9.75; do, steam, \$9.12 @ 9.25; do, Butchers' loose, \$8.25 @ 8.50.

BUTTER.—We quote: Creamery, Pennsylvania, extra, 37 @ 38c; firsts, 33 @ 35c; do Western, 37 @ 38c; firsts, 33 @ 35c; do imitation extra, 28c; firsts, 23 @ 25c; Bradford Co. fresh tubs, 29 @ 30c; do do dairies extra, 23 @ 25c; Western dairy extra, 25 @ 27c; firsts, 22 @ 24c; factory extra, 20c; firsts, 15 @ 17c, prints, Pennsylvania extra, 40c; firsts, 35 @ 38c; seconds, 30 @ 33c; rolls, Ohio firsts, 14 @ 16c; do, Pennsylvania, firsts, 14 @ 16c.

CHEESE.—Quotations were: New York factory choice at 13 @ 13 1/2c; do fair to good, 12 @ 12 1/2c; night skims, 9 1/2 @ 10c; Ohio choice, 12 1/2 @ 13 1/2c; do fair to good, 11 @ 12c; Pennsylv-

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